

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

BOSTON, TUESDAY, OCTOBER 3, 1865.

VOL. XXVI. NO. [40.]

WHOLE NO. 1270.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 Kneeland Street, Up Stairs.

BOSTON, MASS.

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To whom remittances for the Association, and communications for the Herald, should be addressed.

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Communications.

THE WORK OF GOD.

The following letter of "Good news from a far country," is like cold water to thirsty soul, bringing as it does the tidings of the wonderful work of God through one of his servants. It clearly shows that the gospel is still the power of God unto salvation, and that the Lord still works with those whose hearts are perfect toward him. When shall we hear the same report of the wonders of redeeming grace in our own country? This letter, which we copy from *The Revival*, is a blessed encouragement for all God's servants to go into the highways, and compel them to come in:

My Dear Brother,—With mingled feelings of gratitude and joy I write to tell you of good news from my dear brother Walter Douglas; and, oh, may there be loud praise to God for his gracious doings through him. With a very full heart I write this.

His own letter does not contain much news respecting his labours; but he sends received by himself, telling of blessings to precious souls. He prefers that they should speak and tell their own tale, rather than himself. He says, "Tell all the never-forgotten, dear loving hearts, that I send love, and am forced, from weakness of body, to count myself a debtor to all who have written me, unless they take the interest out of the sack of testimonies which I send, per this mail."

I gather from some of the letters and papers received that our brother has had bitter and severe opposition to contend with. He says, "I will not write one word of the opposition I have received. What! your son in Jesus writes his loving father in Him anything of the one part of the double legacy; (John xvi. 33;) may, may, my precious partner in soul-saving, I have no time to talk even to W. J. L. about Satan's part or his blind captives—not even about W. D.'s conficts. He takes it for granted that his own loving father in Jesus well knows that Satan does not lose his subjects without roaring. But, blessed be God, he is a conquered foe. The fact is, dearly beloved, that your son tries to look at things as if he were up in the glory with the Lord Jesus looking down upon the conflict. You know also that a little spice of tribulation is the very salt to keep your son sweet-smelling savour, and you know that every sacrifice is salted with salt; and you well know that just in proportion to a servant's usefulness for his Master will be the opposition of the great adversary; and I know that I started from London for thousands of souls for King Jesus, and He knows that I will have them, or fall in the attempt. So you see, dear W. J. L., having counted the cost, and not having gone at warring at my own charges, I have no time to tell of the dust or blows received in the heat of battle. . . . I think in the mouth of two hundred, and very nearly fifty (if not quite) living witnesses, you shall know that the Lord hath sent me. He says, "Will you please to put a little notice in the *Revival* for the information of some dear children of the Lord who have written asking about friends in Canterbury, that I had left Christ-church at the time some were received, and I have not been able to learn anything of the persons inquired for. Should I hear at any time of any or all of them, I will communicate privately with the parties interested."

He writes from Nelson that he had visited Canterbury and Wellington. He says, "Not a mail has arrived but what I have cries, Come back to Auckland. . . . I hope, by the blessing of the Lord, to return to Auckland on the 22nd inst. (June,) and after a while go from there to Dunedin in the spring; and should the Lord tarry and spare me, I shall, if at all possible, visit the Katikihi gold field on the western coast."

As regards the mass of letters our dear brother has sent me, my time and your space will only permit a brief glance at some of them. There are letters from souls fresh quickened and stirred up; from some who have been in bondage being set free; from many who have been in a backsliding state restored. Among the 240 letters many tell of more than one soul blessed. Thus a man

signs himself, "One who has been turned from darkness to look to Christ as his sure portion through your labors. Also my partner in life."

A Sunday-school teacher writes—"I thank God that you have been the instrument in his hands of the conversion of four dear girls in my class at the Sunday school. I have felt my own soul truly blessed. Assuring you of my earnest prayers in your behalf, believe me yours," etc.

Another letter is very precious. I give the major portion—"I thank the Lord for giving me this opportunity of telling you the good you have been the means of doing to this house since you came to the Wednesday meeting. My husband has been brought to the feet of Jesus, and is now enjoying peace. I have been a doubting, self-righteous sinner, trying to work out my own salvation, for upwards of twenty years, but through your labors I have been brought to the blessed assurance of salvation through a crucified Redeemer. My little niece has given evidence of being brought to Christ during the revivals at home, but had fallen back, and, finding in her own heart that all was not right, she became much concerned under your preaching, and is now rejoicing in assurance of peace and happiness, through Jesus Christ. Mysteriously, I seem to state that for upwards of twenty-five years she has been doubting, and never able to believe she was saved, though she hoped she should be saved; but through your preaching she has been brought to the blessed assurance of salvation through Christ Jesus. If you knew the good the Lord is doing through you, you would not be disheartened. Many a home has happiness now which never knew what it was before."

Here is a brief note—"My beloved brother,—To God alone is known the blessing you have been to me; but when the heart feels most the pen or tongue can say least. Ever yours in Jesus."

Two sisters who have found peace in Jesus desire to say how thankful they are to God that they had the opportunity of hearing you preach."

W. Douglas,—I am very thankful to God that ever he sent you here, for you have been the means, in God's hands for leading me to the feet of Jesus, and I do feel him to be prisun (precious) to my soul. I pray the blessings of God may rest upon you."

An old gospel-hearer writes—"I feel it my duty to state that for upwards of twenty years I have been a hearer of the gospel, but never felt its power until that evening when you said you knew there was some one fighting against God. These words made me tremble like a leaf shaken with the wind. I feel the anger of God resting upon me. I then said, in the bitterness of my heart, 'Oh God, I will fight against Thee no more. I now cast myself upon thy mercy; save me for Jesus' sake.' I bless thy name He heard and answered.

I humbly request you will accept these few lines as a lasting remembrance of the power of the gospel through your preaching to the saying of my soul."

A local preacher writes—"If my testimony will encourage you and glorify God, I have pleasure in assuring you that He has made your labours a blessing to the quickening of my soul, both directly and indirectly."

This is expressive, from a German and his wife, both converted—"Me no speak English, but me so happy in Jesus, and my wife's."

I find the more I look at the letters of praise, the more I become undecided what to quote. One writes—"My dear father in Jesus,—You have been the instrument in God's hands in leading three souls to Jesus, in bringing back one backslider, and in quickening two believers in this house; and we thank God we ever heard your voice. . . . What a change there is in this house since we have begun to live for Jesus. Now we all love that Saviour who has saved us with an everlasting salvation."

A father, mother, and three children, send a note as a mark of gratitude for the benefits resulting from his preaching, and assuring him of their prayers.

An unknown writer says, "It is my privilege to have a large and intimate acquaintance with perhaps the best of the middle and working classes, and I find on sounding right and left that you are, in the hands of God, doing great good. I have induced several to hear you, and to my joy, some of them say they bless God they did. I hear one poor man much addicted to drink was convinced of his sin, and applied to his pastor of the Church of England as to what he was to do in his distress, and was recommended to take a trip into the country for change of air! A brother however fell in with him, and induced him to apply to Mr. ——, who understood his disease at once, and led him to the Good Samaritan."

Amid the coldness of some, and direct opposition of others, it is refreshing to find an Auckland minister writing—"My beloved brother Douglas—Do not conclude that you are forgotten—fear; not very likely that we shall ever forget our own brother Walter. . . . The love and prayers of many hearts in Auckland follow you. . . . May the great Head of the Church make you instrumental to the salvation of the souls of many sinners. We had a special prayer-

meeting in our little chapel, that the Lord would continue to bless more and more our dear brother Douglas in the great and important work of saving souls."

In the "Southern Record" it is stated that,

"Mr. W. Douglas has for the last nine weeks

"faithfully preached the gospel in and around

"Christchurch to large congregations, and

"there are numbers who have cause to look

"upon him as the instrument used by God to

"bring them to a knowledge of the truth,

"while among Christians he has won a name

"for his encouraging and strengthening exhortations, and for his unflinching exposure

"of evil where it has been prominent. . . .

"In one week at Auckland, upwards of seven-

"ty professed faith in Christ."

In another

"number of the same paper, is a lengthy article

"extending to three columns and a half,

"from which I make a few extracts. 'Mr.

"Douglas is a man of good parts and respect-

"able general attainments. He gives evidence

"of being a hard student of the Bible; and

"considering the comparatively short time

"since he began to turn his attention to it, his

"knowledge of its great leading doctrines is

"very complete and clear. . . . One of the

"most important and pleasing characteristics

"of his mission is the prominence he gives

"throughout to Jesus, as the Saviour of man-

"kind. Everything is subordinated to the

"one great purpose of exhibiting the boundless

"love of God, as displayed in the gift of

"his Son, and winning souls to Jesus; and

"many will form the crown of his rejoicing at

"last. As a preacher he is very original and

"affecting. . . . Another feature in Mr. Doug-

"las is his non-sectarian character. . . . With

"true catholicity of spirit, he can cordially co-operate with Christians of all denomina-

"tions, who sincerely wish to advance the Re-

"deemer's kingdom in the world. . . . The

"thoroughly independent, fearless, and faith-

"ful course he pursues is another marked and

"favorable element in his character. . . . Any

"evil that he knows to exist will find in him a

"daring, uncompromising enemy; any splen-

"did exterior under which it may exist, will

"not save it from his withering blows, and

"does not expose. . . .

"Rides forth the fierce tempest

"On the wing of the cloud;

"The moon is fast setting,

"Its evening is falling

"In clouds o'er the sky;

"Its shadows are stretching

"In ominous gloom;

"Its midnight approaches—

"The night of doom;

"Then haste, sinner, haste, there is mercy for thee,

"And wrath is preparing—flee, linger, flee!

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"In clouds o'er the

with complacency and warm affection. O it is worth vast revenues of wealth or mountains of gold to be forgiven by God. It is worth more, infinitely more. All the riches, grandeur and honors of the world; nay, the gain of the whole world is but utter insignificance to the full, pardon and forgiveness of our sins.

May the impenitent yield to the influences that are at work, and become penitent; successfully seek for pardon and saving grace. So shall they escape ruin, have peace with God, and live forever.—*Herald of Gospel Liberty.*

THE SUCCESSFUL SABBATH-SCHOOL SUPERINTENDENT.

While there can be but one head to any organization, I pity the superintendent who cannot consult with his pastor and advise with him upon any matters connected with the interests of the school. He should also receive advice which may be gratuitously offered, without any fear that the pastor is interfering with the duties of the superintendent's office. He should have the interests of the school so much at heart, that he would be ready to obtain light and help from any quarter. But enough on this point.

Sixth. The superintendent must enforce order. If he cannot, he had better resign. There is no success without order. It is not sufficient to draw up and enact a set of rules for the government of the school. The teachers expect that they will be enforced, and the superintendent is the executive officer to do this. If he allows the simplest rule to be disobeyed, he will, in time, be obeyed in nothing. I knew a superintendent who attempted to call his school to order by the ringing of a small bell. As the bell was not noticed, he said aloud, "The school will please to come to order;" but the scholars and teachers lingered about the stove, and talked aloud. He then rang the bell for some time to no purpose, and proceeded to open with prayer, while the school was in utter confusion. He did not enforce order, and the scholars took advantage of him. If he had declined, in the first instance, to open his school, until he had the attention of scholars and teachers—even if he had consumed the whole time of one session—he would have had little trouble afterward.

Occasionally, a superintendent is obliged, by request of a teacher, or for other reasons, to interfere in the discipline of a single class, and make an arbitrary division of the scholars. In attempting this, he should be very sure he is right, and then kindly but decidedly perform the duty. If he falters or hesitates, and finally yields to the wishes of the unruly scholars, his influence is gone. Firmness, tempered with kindness, is indispensable, if he would command the respect and confidence of his school.

Seventh. A superintendent should not hesitate, as a last resort, to expel an unruly scholar from the school. I know this is rather dangerous ground, and there are some who do not believe such a course is ever necessary; but I am firmly of the opinion, after nearly twenty-five years' experience as superintendent, that if the discipline of the school requires the expulsion of a scholar, it should be done without the slightest hesitation. It should not be done until all the means and methods within the reach of the teacher and superintendent have been exhausted to enforced obedience, and then the scholar should be made to understand that the good of the whole school demands his expulsion. Two years ago, a wild young girl in one of our schools declined, peremptorily, to obey a plain and simple rule of the school. She was told, firmly but kindly, that she must obey or leave. She chose to leave, and the influence upon thirty or forty other girls, who were also inclined to disobey, was immediately seen in their improved deportment. The superintendent preserved his integrity, and the whole school saw that his discipline must and would be maintained. The rules of the school must be observed at all hazards. A boy of fourteen years of age was expelled from one of our Boston schools, a few years ago, for wilful and persistent disobedience. In two or three months, he begged the superintendent to receive him back, and he afterward experienced religion and united with the church. Severe discipline should never be resorted to in haste.

Eighth. The superintendent should make periodical visits to his teachers. He could, in this way, better understand their wants, could have time enough to familiarly converse upon matters pertaining to the interests of the classes, and suggest such changes as might seem to him desirable in methods of teaching, government of the scholars, irregular attendance, &c. He should be on the most intimate terms with them, so that they might always confide in him, and feel that he was their friend. He should, if possible, invite them all, once a year, to his own house, never failing to provide suitable refreshments, where they could, in a social manner, congregate together. New teachers, in this way, would become acquainted with the old; and the effect would be to bind all more closely together.

Ninth. Superintendents should be very careful in the selection of teachers. It will not do to take every one who offers. A heart warm with love to Christ, a love for children, a good-natured face, and ability to punctual, should be deemed indispensable qualifications. It is not always easy to dispense with a teacher, when he is found, upon trial, to be incompetent; and it is much better to be honest with the new applicant, and state plainly what is expected of him. Where there is a scarcity of material, officers cannot, of course, be very particular; beggars cannot always be choosers; but the great want in our schools generally, is faithful, earnest, and devoted teachers. Of one thing I am sure—that a person who does not know how to smile, and who always wears a long, sober face, is not fit to instruct children. The time will come when school-committees and superintendents will reject all persons for teachers of children and youth, who cannot unbend before them, and whose faces cannot light up at the sight of childhood.

Tenth. In all his intercourse with the scholars, the superintendent should endeavor to make them feel that his great aim and object is to lead them to the Saviour. He may have ability and tact, and be the best disciplinarian in the world; if he does not make all his energies bend toward the conversion of the scholars, he will be an unsuccessful officer. Young children know when man is in earnest. The look of the eye, the trembling of the voice, are detected immediately, even by infants; and the superintendent should seek opportunities, by letter or otherwise, to press the claims of the gospel home to the hearts of the scholars. He should not shrink from this duty, but should faithfully perform it; so that he may be able to call the attention of teachers who neglect it, to cases which need their special attention. Some officers in this region have had large and marked success in faithful religious correspondence with the pupils. The Lord has seemed to bless this kind of effort.—*Congregationalist.*

[Original.] UNFILLED PROPHECY.

OPENING THE SEAL.

Rev. 6: 1, 2. What shall we say is represented by this expressive emblem? I answer, the Lord Jesus Christ going forth, not in the character of his first advent, but in the character of his second—going forth to redeem his inheritance, to rescue it from the hand of the enemy, and assert his claim to his possessions. There had just been an acknowledgement in the court of heaven (chap. 5: 12, 13) of his title to the possession, and accordingly the first seal he opens exhibits him on a "white horse," an emblem of victory, and a "bow in his hand"—a "crown"; moreover, being given unto him; going forth conquering and to conquer."

This does not rest upon any assertion, for in the 19th chapter of this book, verse 11th, we find the same emblem used, where we are expressly told that the Lord Jesus Christ is intended; "and I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge, and make war." &c. And here observe, (verse 12,) "And on his head were many crowns." We have here the same three features as in the first seal before us—*warrior-crowned*, and on a white horse.

We can have no doubt that the person here represented is the Lord Jesus Christ, "The Word of God," as he is named; and we should surely have good reason for asserting that the same emblem, in the same book has two different meanings. There are differences to be noted, as we proceed, in the two visions or in different parts of the one great vision presented to John; some of which better be cited at the outset.

What then is the difference between the two aspects of this same personage? It is this; in the first seal Christ is represented as going forth to his work of conquest (which will be seen as we proceed,) embraced in a series of acts: but in chap. 19th, we have his appearing to strike the last blow, and execute his last act of judgement. Consequently we are then told in this last stage of the contest, "on his head were many crowns."

Having conquered all the confederate kings in the last great rebellion, Christ will be entitled to their many crowns. Two years ago, a wild young girl in one of our schools declined, peremptorily, to obey a plain and simple rule of the school. She was told, firmly but kindly, that she must obey or leave. She chose to leave, and the influence upon thirty or forty other girls, who were also inclined to disobey, was immediately seen in their improved deportment. The superintendent preserved his integrity, and the whole school saw that his discipline must and would be maintained. The rules of the school must be observed at all hazards. A boy of fourteen years of age was expelled from one of our Boston schools, a few years ago, for wilful and persistent disobedience. In two or three months, he begged the superintendent to receive him back, and he afterward experienced religion and united with the church. Severe discipline should never be resorted to in haste.

What was that confession? That he was born "King of the Jews"—that was the great fact and his only crime, and Pilate ordered his supercession accordingly, "This is Jesus, King of the Jews." In this capacity no doubt he is to make his next public personal appearance in our world; and here we have the predicted description at the opening of the first seal.

WRIGHT THE PHILANTHROPIST.

John Wright of Manchester, is perhaps the most remarkable philanthropist of our day. Belonging to the working classes, he had been a time-man in one of the mills there. When the factory-bell rung, and the day's work was over, and some of his fellows returned to the comfort of their homes, and others went to spend their evenings and waste their wages in spirit and beer-shops, John, moved by a Christ-like compassion, turned his steps to the prison, and passing from cell to cell spent his evenings in reading God's Word to the prisoners, in praying with them, in instructing them, in holding out to the worst the hope of heaven in a better world, and of a redeemed character and honest life in this. Wherever he found a hopeful case, he grudged no labor and spared no pains to have a situation ready for the person on their leaving the jail.

Take for example, the case of a man who had stolen the tools of his fellow-workmen by God's blessing on John Wright's instructions, this prisoner had undergone a great change of heart. Some days before his time was out, Wright went to his former master to tell him how penitent the thief had become; how anxious he was to live an honest life; that in short there was every reason to believe that he had found salvation where the jailor of Philippi found it—with the walls of a prison. He pleaded with his former employer to take the penitent back.

The gentleman was himself not unwilling to give the man a trial, but he feared that his workmen might object to the company of a convicted thief; besides dreading that he might steal again, and thus expose the innocence to suspicion. Admitting the force of this, John asked the master if he would receive him back provided his workmen made no objections. He consented; and John's next step (for he was resolved to leave no stone unturned) was to hold a meeting with the workmen. They assembled. Up rose Wright, and with a tongue to which love and benevolence, and a face beaming with love and piety lent persuasive oratory, he pleaded the cause of the poor convict; he implored them to give him a chance; though not rich himself in this world's goods, he undertook out of his own poverty to make good whatever his protégé might steal. The result was worthy of the kind hearts though rough hands of English workmen. To their honor it has to be told that they also assented. He was received back; and Wright's faith and their kindness had their reward. By years of the strictest integrity and honest labor, this convict thor-

oughly redeemed his character. A noble man is John Wright; single-handed pursuing such a course as I have described, he has saved as many as three or four hundred convicts, leading them back to the paths of virtue, and restoring them to the bosom of society.—*Sunday Mag. Edinburgh.*

YOUNG PROFESSORS.

There are always those in the church who have but recently been converted; and instructions from the pulpit are to be given that shall aid such to earnestly endeavor to acquire new and enlarged experiences in the spiritual life just entered upon. The convert will derive an advantage in piety by daily secret prayer, Bible reading and by resolving to bear a daily cross. We make a few suggestions which we hope may do some young professors good.

PANTHEISM.

Pantheism is the form in which infidelity prevails on the continent of Europe in the present day; and by its illusions it satisfies many of those appetencies of the mind which would shrink from gaunt and grim Atheism. It pictures a phantasy with which the imagination may hold communion, and not of a holy brightness as to drive back the spirit with oppressive sense of demerit. Indeed sin can be regarded as no barrier in the way of intercourse with the divinity of this system; for the evil is just one of his own developments. Ample and accommodating professes to embrace within it all religion and actually embraces all dead religions and like the ancient Roman superstition the days of the emperors, it is tolerant of religions, always excepting a living and compromising scriptural religion which fuses to enter into alliance with it; just as the emperors erected temples to the gods of Egypt and of the other nations that they conquered, and yet virulently persecuted the Christians. Its phantasies include for a time the minds of the rich, idle and the refined; but meanwhile there will be a feeling of emptiness and wan the depths of their bosoms; and the great mass of practical men will scorn the delusions which would be practised upon them, a rush to real infidelity or a real superstition recollecting only one lesson learned in school of Pantheism, and that is a fatal habit of excusing moral evil as a step toward good, or as a necessary part of a beneficial development.

Looking to the present state of the continent of Europe, it might seem as if infidelity, under its various forms, were for a time to be predominant. France is not now the only nation in which it has taken possession of the thinking minds, which are always the most influential minds; it prevails to a greater or less extent in the majority of the continental countries. If less sanguine and buoyant, if less confident and bold, than immediately before the first French revolution, it is more cautious and calculating, for it has learned some prudence and policy from its reverses. Working silently, and under cover of a respect for all religions as alike true, that is, alike false, it is working all the more surely; and its scattered forces will at length come to a head, and it will openly proclaim itself, and enter upon the death-struggle for which it is preparing.

But whatever be its temporary triumph, it cannot be permanently successful. The ancient superstition of Europe, containing as it does the strength of the large portion of truth which it embraces, and all the strength of corrupt human nature beside, will be found more than a match for it, and will come forth with victory with a bold front, and claiming a more formidable authority. Is it in the midst of these contests that the truth of heaven, by the immediate interposition of God, is to shine upon our earth, and scatter all error by the brightness of its rising?—*McCosh.*

RATIONALISM AND CHRISTIANITY.

The Edinburgh Review for April, in discussion of Mr. Lecky's "Influence of Rationalism," describes the modern infidelity revolving about the ideal of Christianity, as deriving all its strength and nourishment from "Christian ethics," while yet it rejects the dogmatic system, and the supernatural narratives of Christianity. But, says the reviewer:

"We must enter a protest against a school which would reduce Christianity to a system of ethics, and deprive it of its supernatural character. And we are content to rest the whole argument on a single dogma and single fact—the Resurrection of the dead—attested in and by the Resurrection of Our Lord. If that supernatural fact is historically proved, as every Christian believes to be, it is idle to dispute the miraculous character of the Christian revelation. If it is not proved, there is an end of the truth Christianity itself, in its relation to the future destiny of the soul of man, however beneficial it may still be to the welfare of society."

The result was worthy of the kind hearts though rough hands of English workmen. To their honor it has to be told that they also assented. He was received back; and Wright's faith and their kindness had their reward. By years of the strictest integrity and honest labor, this convict thor-

oughly redeemed his character. A noble man is John Wright; single-handed pursuing such a course as I have described, he has saved as many as three or four hundred convicts, leading them back to the paths of virtue, and restoring them to the bosom of society.—*Sunday Mag. Edinburgh.*

ulate the relations of man to man, should leave untouched the more mysterious and momentous relation of man to his Creator."

This criticism goes to the root of the subject. The ethical in Christianity cannot be divorced from the historical. The ethical attaches to the personal life and authority of Christ. But it is impossible to separate the supernatural from Christ, without destroying both his authority and his character. If he was not really from God, he did not speak the truth.

If we have faith in the great truth that our Lord is soon to come and reign, let us show our faith by our zeal in his cause, and willingness to sacrifice for its promotion. COME TO THE CONFERENCE.

TO ALL WHO LOVE OUR COMING REDEEMER.

Beloved in Christ.—No lingering thought that twenty-five years would pass before the longed for rest should come, disturbed the peaceful, joyous hope of those who assembled in Conference in Boston, a quarter of a century ago, to compare their views on the great questions of the future, and to devise means for the spread of the glad tidings of the coming kingdom. But the stern verities of those tardy and disastrous years assure us that we have well nigh completed a quarter of a century since that memorable meeting, and yet our hope is deferred, and redemption has not yet come. Standing and beholding as we are, the rapid flight of these lingering years, we realize that both privilege and duty alike demand that we should again assemble to recount the wondrous goodness of our God to us in the past; seek to understand and appreciate our present relations and duties, and thus be prepared for the impending certainties of the day of the Lord. Many and great have been the changes, which have affected our ranks. Death has made its inroads. Among the fallen heroes who have died in the faith, we recall Barry, Fitch, Miller, Kent, Southard, and Bliss. Some have departed from the faith, and are now seeking to destroy that which once they built up. Some have so changed or modified their views, as to make it very difficult to determine what they do believe, or to understand the justice or propriety of recognizing them among those looking for the pre-millennial advent of the Messiah. Others have turned to hobby riding and vain jangling, and are making the gospel of the kingdom subordinate to their dogmas and theories.

The language of the Saviour is pointed in reference to this event. First, he said, "If I go away I will come again and receive you to myself." Secondly, he said he would "come in the glory of his Father and the holy angels. And then he will reward every man according to his works." Matt. 16: 27. Thirdly, he said, "When the Son of man shall come in his glory, then shall he sit in the throne of his glory." Matt. 25: 31. Fourthly, this coming will be visible. "Then shall appear the sign of the Son of man in heaven; and all the tribes of the earth shall mourn; and they shall see the Son of man coming in the clouds of heaven with power and glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from the one end of heaven to the other." Matt. 24: 30, 31. But when under the most solemn adjuration under which a human being was ever placed, while arraigned before the high priest, Jesus said, "Hereafter ye shall see the Son of man sitting on the right of power, and coming in the clouds of heaven." The apostles all believed this doctrine, and waited, and looked, and longed for it as the day of recompense and deliverance from all evil. They heard these words, and many others, which Jesus spoke on, the subject, and they were filled with joyful hope of once more seeing their Lord and Master, and being with him. When the white-robed messengers stood, in their midst after Jesus entered heaven, and said, "This same Jesus which is now taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," it must have given them unspeakable consolation. What would have been their feelings to have heard those professing to love the Saviour, arguing against the doctrine that he will come?

But their language shows how firm was their faith and how ardent their hope in his return to earth. "He shall send Jesus Christ whom the heavens must receive until the time of the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been since the world began," said Peter.

"And unto them that look for him let salvation appear the second time without sin unto salvation," said Paul.

But the beloved disciple said, "We know that when he shall appear we shall be like him, for we shall see him as he is." How can he appear and we see him, and he not come personally and visibly? To appear is to show one's self. "Behold he cometh with clouds, and every eye shall see him, and they also which pierce him; and all the kindreds of the earth shall wail because of him;" so spake the seer of Patmos. But Jesus himself declares, "Surely I come quickly, and my reward is with me to give to every man according as his work shall be." So, too, Paul further teaches.

"And unto them that look for him let salvation appear the second time without sin unto salvation," said Paul.

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And now, brethren beloved, in reviewing the past of our history as a people, do we not see abundant occasion for gratitude, encouragement, and abounding labor in the cause of God? Think of our own personal experience; then of our families; of the churches among us; of the extensive and widening influence of the faith we cherish. Think of the opening fields inviting our labor; of the additions to our ministry the Lord of the harvest is granting us; the gracious outpourings of the Spirit enjoyed by our people in the different parts of our country; the aroused energies of our people in view of the times and their demands; think of our Sabbath school cause and our missionary work; think of our publishing interests, brought from a condition of bankruptcy, to a solvent, prosperous state free from debt, and prepared to accomplish more in this glorious cause than for many years in the past. Truly, God has been good to us. It is eminently befitting, therefore, in view of these things, that we should come together from all parts of this continent, and make our Anniversary a jubilee of thanksgiving to our gracious God, for his multiplied loving kindnesses. You will also see by the programme, that the original faith of the body is to be presented in a series of discourses, which of course you will be interested to hear. Then the questions to be considered, as announced, with others not announced, require your presence.

As you love this cause, and prize the interests connected with it, you must show your love and interest by your presence at the Conference, unless providentially detained.

This is most probably the last Anniversary meeting of the kind we shall ever have in these mortal scenes. Before another quarter of a century rolls away, we hope to celebrate, with all the ransomed, the grand jubilee, in the city of our God. Let us then, make one grand, universal rally that shall honor the cause of the Coming One, and send a thrill of joy, not only over the continent, but across the sea. A little time and money spent in attending this meeting will be a profitable investment for you. No minister or layman properly understanding the importance of such meetings to the cause of God, will remain away if they can possibly attend.

Every Advent Church on the continent should have one or more delegates attending the Conference.

All of you have your views of what ought to be done; and all have an interest in having what is done, well done. Come then, with your suggestions, counsel and light, and let the cause have the benefit of your gift and knowledge. Some ministers are without fields of labor—come and learn of fields of labor where you can be useful, and be abundantly sustained. There are churches,

societies and fields, now unoccupied. Come to the Conference, with your Macedonian cry, and secure the services of some of Christ's ambassadors. You who are strong, full of faith and courage, come. You who are weak, timid and faint-hearted, come. Lay aside your worldly care, and pay your dues to the Most High God. Such a meeting you need at least once a year, if it may not be once in a life time, to break the spell of worldliness, to call your mind from earthly vanities to heavenly verities, and cause you to realize that you are an heir of glory, and a joint heir with Jesus to a coming kingdom which cannot be moved. A new era is dawning upon us. The divine Providence is calling us to occupy higher, broader ground. Jehovah is speaking to us as never before, "Let your light shine." Many shall run to and fro, and knowledge shall increase.

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

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Agent for New England. This book is sold only by subscription.

A GOOD SUGGESTION. ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION.

At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list.

Elizabeth Cape, 100

BRO. CHILD'S HEALTH.

We learn from Bro. Leslie that Bro. Child has had a relapse of fever, and was for a time in a very critical condition. But just as we go to press another letter reports him improving. But his daughter Clara, from the effects of remittent fever and chronic diarrhea, is in a very emaciated and weak condition. He says: "I give it as my opinion that unless she is soon carried North, she will pass away. I don't like to say anything about myself, but if I say anything I must say that I am nearly down, though still around."

He expects to return home this week if he can leave Bro. Child. The work of the Lord prospers still, two were baptized in Sept., and four or five were expected to go forward last Sabbath.

News of the Week.

Col. Keitt, who was concerned in the Brooks outrage on Charles Sumner, was killed during the war. His widow is left in poverty.

The London Times says the cholera is rearing its head instead of coming west.

The Conventions for revising the Constitutions of Alabama and South Carolina have each abolished slavery in their respective States, and repealed the ordinances of secession and also repudiated the Confederate debt.

DEATH OF REV. DR. WAYLAND.—Providence, R. I., Oct. 1. Rev. Dr. Francis Wayland, who was for more than twenty-eight years President of Brown University, was prostrated by a paralytic stroke on Tuesday last, and died on Saturday afternoon at five and a half o'clock, aged 69 years. The funeral will take place on Wednesday at eleven o'clock at the First Baptist meeting house.

HURRICANE AT GALVESTON.—Several houses were blown down, and trees and fences destroyed, and other damage done, by hurricane at Galveston, on the 13th. Several houses were also blown down in Osage by the same storm. One person was mortally and several seriously injured by falling walls. Other portions of the State also suffered severely.

Rev. Dr. Kirkpatrick recently stated, at the meeting of the general assembly of the Presbytery, two weeks ago, that more than 100,000 copies of the Douay Bible had been sold by a single Roman Catholic publisher. At Montemilone, in Italy, the vicar has burnt, in the presence of the mayor and a few nuns, the Bible and some books against the court of Rome.

The ruins of a very extensive aboriginal city have been discovered in the forests of Tlaxcala, Mexico. The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surrounded by the same.

Waltham watches and Ayer's Pills are said to be the highest specimens of American art, each of their kind: one in mechanics and the other in medicine. With a Waltham watch in one pocket and a box of Ayer's Pills in the other, you should be at your work in season with the health to pursue it.

Advertiser, Norway, Me.

A ROLL OF HORROR.—Gov. Curtin has had a pamphlet printed containing a list of Pennsylvania soldiers, prisoners of war, who died in the terrible "pen" at Andersonville, Georgia, from February 26, 1864, to March 24, 1866. It was prepared from the record of the prison. The whole number of names is seventeen hundred and eighteen, and it is not unlikely that many others were buried of whom no record was taken. And this for only one State.

THE FIRE AT CONSTANTINOPLE.

The London Globe of the 9th ult., publishes the following particulars of the terrible conflagration at Stamboul, which broke out on the previous Tuesday night:

This terrible fire has been attended by a far more serious loss of property than was expected, when the first telegram was sent to London; and it now turns out that no fewer than two thousand eight hundred houses, public buildings, and places dedicated for divine service, have been for the most part levelled with the ground. There are certainly a few exceptions, where the walls are standing, but the principal mosques are now nowhere to be seen. The accounts forwarded this (Friday) morning to the different insurance companies in this city are of a harrowing nature. Some 22,500 persons had to rush out of their habitations almost naked to escape from the flames. It would appear that the conflagration commenced in a building two stories high. From that part the flames spread with rapidity, igniting in succession whole rows of houses and stores on the northwest side. The scene among the poor people was pitiable in the extreme. The meagre means of contending with such a fire were found perfectly inadequate, and added to that the water was equally insufficient. Explosions of a fearful character followed in rapid succession, and it was feared that, as the buildings come toppling down, several men who were assisting had been crushed to death. It was not, however, clearly stated whether any lives had been sacrificed, the excitement and confusion being so great that the agents of the different insurance offices were unable to ascertain, but there was strong ground for supposing that a great loss of life had taken place. It was found perfectly impracticable to find shelter for the whole of the burnt-out people and their children, and they had to content themselves by sleeping in fields and gardens near. When the last telegram was received prayers were being offered up to the Almighty to stop the ravages of the fire. The principal

THE COAL EXTORTION.—In view of the fact that the coal dealers in this city have raised the price, making it \$15 per ton, it is well to inform consumers that the miners concerned in the late strike have gone to work at twenty per cent. less than they were getting in June last; and as it will not cost more to transport now than then, there is no earthly reason why the price of coal should be more than it was in July—at least it should not be above \$10 the ton.

It is said, in justification of the rise, that the Reading Railroad Company have raised their already exorbitant tolls for freightage fifty cents a ton on coal, to commence to-day.

THE DROUGHT.—It cannot be questioned that the present summer has been the driest of which we have any record. The Merrimack Manufacturing Company have kept a rain gauge at their mills in Lowell during the last forty-one years. For the months of June, July, August and September, the average depth of rain during the whole period is 14.53 inches. The total quantity for the same months during the present year is 7.91 inches. The least quantity recorded for the same months, during the forty-one years, excepting the present year, is in 1829, when it was 8.18 inches. In 1846 it was 9.42 inches. The greatest quantity recorded for the four months, is for the year 1860, when it was 26.21 inches.

DEATH OF MADAME KOSUTH.—The wife of Governor Kosuth, the illustrious Hungarian patriot, died on Sept. 1, at Turin, of the illness from which she has been suffering for years. On account of her failing health, her husband several years ago repaired with her

to Italy, where she has since been cared for by him, with the most exemplary devotion. Madame Kosuth, at the time of her death, was 55 years old. Her remains are to be conveyed to Genoa for interment, by the side of her only daughter who died a few years ago. Kosuth has during the last few years lost several of his nearest relations, and the death of his wife leaves him nearly alone.

PATRIOTIC AND JUST SENTIMENTS FROM PRESIDENT JOHNSON.

The following from President Johnson to the Southern delegates who called upon him last week, is worthy of the great man at the head of the nation. If the same feeling could animate all of the people, there would be no more difficulty in a restoration of the Union than there is in all going to sleep when it comes night. Every body should read this paragraph, and especially the delegates to Worcester to-day:

"Let me assure you, also, that there is no disposition on the part of the government to deal harshly with the Southern people. There may be speeches published from various quarters that may breathe a different spirit. Do not let these trouble you, but believe that it is, as it is, the great object of the government, to make the union of these United States more complete and perfect than ever, and to maintain it on constitutional principles if possible, more firmly than it has ever before been. Then why cannot we all come up to the work in a proper spirit? In other words, let us look to the constitution. The issue has been made and decided; then, as wise men—as men who see the right and are determined to follow it, as fathers and brothers, and as men who love their country in this hour of trial and suffering—why cannot we come up and help to settle the questions of the hour, and adjust them according to the principles of honor and justice? The institution of slavery is gone. The former status of the negro is changed, and we as wise men, must recognize so patent a fact and adapt ourselves to circumstances as they surround us. (Voices—we are willing to do so.) Yes, sir, we are willing to do so.) I believe you are. I believe when your faith is pledged, when your consent has been given, as I have already said, I believe it will be maintained in good faith, and every pledge or promise fully carried out. (Cries—it will.) All I ask or desire of the South or the North, the East or the West, is to be sustained in carrying out principles of the Constitution. It is not to be denied that we have been great sufferers on both sides. Good men have fallen on both sides, and much misery is being endured, as the necessary result of so gigantic a contest. Why, then, cannot we come together, and around the common altar of our country heal the wounds that have been made? Deep wounds have been inflicted. Our country has been scarred all over. Then why cannot we approach each other upon principles which are right in themselves, and which will be productive of good?—when we shall feel like some family that have had a deep and desperate feud, the various members of which have come together and compared the evils and sufferings they had inflicted upon each other. They had seen the influence of their error and its result, and governed by a generous spirit of conciliation, they had become mutually forbearing and forgiving, and returned to their old habits of fraternal kindness, and become better friends than ever. Then let us consider that the feud which alienated us, has been settled and adjusted to our mutual satisfaction, and that we come together to be bound by firmer bonds of love and respect than ever. The North cannot get along without the South, nor the South from the North, the East from the West, nor the West from the East, and I say it is our duty to do all that in our power lies to perpetuate and make stronger the bonds of our Union, seeing that it is for the common good of all that we should be united. I feel that this Union, though but the creation of a century is to be perpetuated for all time, and that it cannot be destroyed, except by the All-wise God who created it."

CLERICAL APOLOGY FOR THE ABDUCTION OF JEWISH CHILDREN.

We translate from the French, as a curiosity, the apology offered by Father Petrone Ruzzo, the principal agent in the abduction of the boy Coen. It is taken from a pamphlet published by the priest on the subject, and a portion of which is reproduced in the *Opinion Nationale*. The priest says:

"In giving a brief and exact account of what passed, my object is to show the triple glory acquired by the Catholic Church in this matter; further, a fresh glory of the Holy See by the truth which defends it against the slanderous attacks of the Revolution; lastly the protection granted to Coen in the free choice of the true religion, the glory of which reflects upon the Pope-king." And farther on: "For this reason, the conversion of Coen, protected by the Holy Father Pius IX, has been a benefit for which we are indebted to the temporal power of the Popes." Let us now see how family and paternal rights are treated: "It was then that, in virtue of the exigencies of modern society referring to religious liberty, people had the shameless audacity to ask the Holy Father that Coen should be restored to the hard slavery of his father." Here is the answer Pius IX gave to M. de Sariges: "Coen is free, entirely free; he is only deprived of the bad advice of his parents."

A NEGRO MISSIONARY.—A negro, by name Abdallah, was bought as a slave from the market at Alexandria some years ago, and brought to Marseilles. His owner, a pious merchant, treated him kindly and educated him. Converted to faith in Christ, he was being offered up to the Almighty and is now employed by a French society as an evan-

gelist in the Department of Vancluse, among the descendants of the old Waldenses of Provence. They rent by party divisions, in many cases alienated from the life of their fathers, crowd the churches, attracted no doubt by the singular spectacle, and a new life seems to be beginning among them.

A CHAPTER OF SECRET HISTORY.—An interesting piece of secret history, in connection with the rebellion is given by Mr. Montgomery Blair in his reply to Judge Holt's letter. The sudden order of Jeff Davis to Beauregard to open fire on Fort Sumter was, it appears, to secure the services of General and Colonel Robert E. Lee. Mr. Blair writes:

"My father was authorized by the President and Mr. Cameron, Secretary of War, to converse with Gen. Lee, and ascertain whether he would accept the command of our army in the field. The latter was written for, and he met my father at my house, when they conversed for an hour or more.

It was a few days before the ordinance was passed. Gen. Lee concluded the conversation by saying secession was anarchy, and added, if he owned the four million slaves in the South, he would cheerfully sacrifice them to the Union; but he did not know how he could draw his sword on his native State.

He said he would see Gen. Scott on the subject before he decided.

But he was caught up by some Virginia friends, who lay in wait for him, and did not get to see Gen. Scott:

A committee from the Virginia Convention, while the General and my father conversed, were hunting for him through the city. They met on his leaving the house. He repaired with them, to consult with the convention, as I have since learned, about some mode of settlement.

The secessionists on this committee, who were determined to have no settlement, and were also anxious to secure Lee, saw that action was necessary, and telegraphed to that effect to the rebel leaders. The result was Davis's order to open fire on Sumter. As Lee's Virginia confidants foresaw, he went over to the rebels immediately.

THE SUEZ CANAL.

This gigantic project of the Eastern World may be compared with a canal across the Isthmus of Darien, which would unite the Atlantic and the Pacific, and make South and North America continents severally by themselves. It can be compared to no less important work, because it opens a highway of nations around the world, in contradistinction to such a work as a canal around Niagara Falls, which would only open the country bordering on the Great Lakes to the ocean. The Mediterranean Sea stretches eastwardly from the Straits of Gibraltar, where it joins the Atlantic, for more than two thousand miles. It was known to the ancients, as its name implies, as the middle of the earth—Europe being on the north, Africa on the south, Asia on the east. The Red Sea extends north-northwestwardly from the Indian Ocean and the Straits of Bab-el-Mandeb for nearly fifteen hundred miles to the Isthmus of Suez, which is a strip of land connecting Africa with the rest of the Eastern Continent. On one side of the Isthmus of Suez is the Red Sea; on the other side the Mediterranean. The Isthmus is seventy-two miles across, the land being divided between sandy barrens, salt marshes and ponds (the resort of alligators,) and rocky ridges. The principal route of traffic between Europe and the Orient was by the Mediterranean and Red Seas until the Indian Ocean was first reached by doubling the Cape of Good Hope, by Vasco da Gama, in 1497, five years after the discovery of America by Columbus. Recently the ancient channel of commerce has been restored to importance in this connection with what is termed the "Overland Route," between Europe and Asia. The Suez Canal will open the route between the two seas, and, if successful, save the tedious circumnavigation of Africa, just as a canal across the Isthmus of Darien, connecting the Caribbean Sea on the Atlantic side with the Gulf of Panama on the Pacific side, would save the circumnavigation of South America and the perilous passage around Cape Horn.

Although there were many difficulties to encounter in constructing this great work, there were also favorable circumstances. The country to be traversed by the canal is generally low and flat, and the tides are of small account in both seas; but the uncertain, shifting character of the soil—which is worse than the sandy sea of Cape Cod—and the tortuous channels of the Red Sea, making navigation dangerous and almost im-

possible for sailing vessels—were the objections urged against the scheme. It was formerly believed that a great difference existed between the level of the two seas, which would present insurmountable obstacles to the undertaking, but more accurate surveys dispelled that idea, and the work has been carried steadily forward, until a few weeks ago, when intelligence was sent to Louis Napoleon that the flood gates of the canal had been thrown open, and that on the 15th of August a vessel laden with coal passed through from the Mediterranean into the Red Sea. How much of a vessel it was we are not informed. It is believed that the great work is not yet completed, and that it will require some three years more to complete it, while the shifting nature of the soil, mentioned before, may make it necessary to do over much that has been done once. But the present success, even if it is only partial, is highly creditable to the enterprise and perseverance of the French, and an honorable example of the triumphs of modern civilization. It is indeed among the most important of those great schemes which have been conceived and undertaken in the interest of Commerce, that great civilizing power which extends its influence to the uttermost parts of the earth, and makes all the forces of nature subservient to its will; and of the ultimate success of all such schemes which depend upon enterprise and perseverance we have no doubt.—*Boston Daily Herald*.

owing to the sudden supply of that substance produced by the electric fluid enveloped during the storm. We think it would not be amiss to test the correctness of this theory by artificially electrifying the atmosphere of sick wards during cholera; and as great anxiety is naturally felt just now about the progress of this terrible epidemic, we would remind our readers of a series of important experiments instituted in Russia a few years since on a whole regiment of soldiers, by Dr. Pozmansi, showing that a tendency to cholera is always preceded by a lowering of the pulse, even down to 40. Hence a careful observation of the state of the pulse during the epidemic may be useful in averting an attack by a judicious recourse to tonics and a nourishing diet.—*Galignani*.

ORIGIN OF THE NAMES OF THE STATES.

Maine was so called as early as 1638, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1639, with reference to patentee, who was Governor of Plymouth in Hampshire, England.

Vermont was so called by the inhabitants, in their Declaration of Independence, Jan. 16, 1777, from the French *verdi*, green; *mont*, mountain.

Massachusetts was named from a tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I have learned," says Roger Williams, "that Massachusetts was called from the Blue Hills."

Rhode Island was so called in 1644, in reference to the Island of Rhode in the Mediterranean.

Connecticut was so called from the Indian name of the principal river.

New York was so called in reference to the Duke of York and Albany, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from the Bay on which it lies, and which received its name from Lord De la War, who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I, in his patent to Lord Baltimore, June 30, 1672.

Virginia was so called in 1634, after Elizabeth, the virgin Queen of England.

Carolina was so called by the French, in 1564, in honor of King Charles IX, of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1817, from the principal river.

Mississippi was so called in 1804, from its western boundary. Mississippi is said to denote the whole river; that is, the river formed by the union of many.

Louisiana was so called in honor of Louis XIV, of France.

Tennessee was so called in 1796, from its principal river. The word Tennessee is said to signify a curved spoon.

Kentucky was so called in 1782, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1802, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Michigan was so called in 1805, from the lake on its borders.

Arkansas was so called in 1818, from its principal river.

Florida was so called by Juan Ponce de Leon, in 1517, because it was discovered on Easter Sunday in Spanish, "Pacus Florida."

and 24 days.

When a child he seemed to be one of the most devoted of Christians. I could not but be affected to hear him talk and pray with so much devotion. I thought many times he was being fitted for the kingdom, and would not stay with us long.

He seemed deeply interested for the children around, especially those that did not attend religious worship. He frequently took his Bible and went out to preach and pray with them. As he grew older he was not so public in his devotions, but ever remained most conscientious. With a great aversion to profane language, he was often much pained to hear the boys at school use it. He always had a regard for public worship and was constant in his attendance. He never had to be punished for faults, as most of children, reproach was sufficient. When told that he could not live, he thought it was rather hard. He requested me to pray for him, which we did several times; then he seemed more reconciled, and gave directions for his funeral. He wanted to be carried to Cabot, and buried with his sister. He then gave each of the family a parting embrace, and quietly fell asleep, without a struggle or a groan. By this bereavement sorrow and grief has filled our hearts, but we do not mourn as those that have no hope, for we

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

BOSTON, TUESDAY, OCTOBER 10, 1865,

VOL. XXVI. NO. 41.

WHOLE NO. 1271.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 Kneeland Street, Upstairs.

BOSTON, MASS.

By J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

PERTH, SCOTLAND, RELIGIOUS CONFERENCE

The Revival of Sept. 14th, contains a report of a religious Conference held at Perth on the 5th, 6th and 7th of September, for the promotion of the Revival spirit and work, now prevailing under the labors of the Evangelists who travel, and hold so many out-door meetings.

Addresses were delivered by the Rev. H. and Andrew Bonar, which we quote below:

REJOICING.—BY REV. DR. H. BONAR.

"Oh that Thou wouldst read the heavens," etc. This was Israel's prayer in former ages for Messiah's coming. And when He saith,

"Surely I come quickly," we respond, "Even so come, Lord Jesus."

"When Thou didst terrible things which we looked not for"—

that is, in Egypt and the wilderness—"Thou camest down," etc. But look especially at verse 5 as more especially connected with our subject: "Thou meetest him that rejoiceth and worketh righteousness. 'Thou meetest,' comest near, to have fellowship, comest so as to be familiar with. You know our natural condition is one of dis-

ease. We are not near, but far off. This

state of distance is what the natural heart delights in—distance from God, dislike at the thought of heaven. This love of distance we find manifested throughout Scripture in various instances, as in Adam hastening to hide from God. We find it symbolized in the prodigal son. Distance from his father and his father's house was what he sought. The idea of friendship comes not from us, but from God. Such an idea would never have crossed the sinner's mind. But God, whose thoughts are not as ours, says, I will draw near, yes, I will meet with these sinners, these creatures of mine. I will come up, not as an enemy, but as a friend. I will come not to destroy, but to save. I will come up to their very side and look in their face, and speak as a man, face to face. I will send my only-begotten Son as my representative to show how near I mean to come, as near as the Creator can come to the creature, so that the gulf shall not remain; it shall not only be filled up, but the result shall be a nearer connection than before, closer than Creator and creature, so close that nothing can represent it, but my only begotten Son taking their flesh and becoming one with them. Such shall be the issue, a greater oneness, a greater nearness than before. "I will meet with thee." The prophet knew to whom he was speaking. He looks up and says, "Thou meetest him that rejoiceth." He knew what it was to be on most intimate terms with Him. As it used to be said of a good old minister, he was "intimate with God;" and regarding another, one remarked that he liked to hear that man pray, for he seemed acquainted with God. So that there is no longer alienation but nearness, interchange of thought and feeling. Mark the expression, "Thou meetest him that rejoiceth and worketh," not "worketh and rejoiceth."

This then is the condition in which God comes up to man. He meets him as one who, through the gospel, has come to rejoice in God Himself.

Then, says some one, That makes it next to impossible to be brought near. Brethren were the gospel such that it interposed any time between my hearing and believing there would be force in this argument; but there is no such interval spoken of; therefore God meets me on my believing his joyful testimony. Are there any here who are thus desponding? I say there is no reason why any of you should not to-day thus meet with Him who has come down from heaven to meet with you. He proclaims his gospel. He says, "I meet with every one who will take the joy my gospel contains. I cannot meet with one who rejects my gospel, who refuses the testimony regarding my Son, but I am ready to meet with any sinner, even the chief, who will take the joy my gospel is fitted to give." Does not this bring your face to face with God? All that is wanted is that you give up the unbelief which separates you from Him, and repel His when He draws nigh to you. There is not the shadow of a desire save what is made by the evil heart of

unbelief. Thus joy is at the beginning, joy and peace in believing. It is with joy God would have us begin, in joy He would have us continue to the end. If this be true, it is plain that joy is not merely what so many call it, a luxury; it is a necessity. Yet in how many an age has the Church treated it as the former, nay, almost forbidden it. As I remember one long ago said to me, "Do you think it right for any sinner to be happy here?" I said, "Do you think there is any religion in being unhappy?" Joy is the meat and drink of the Christian life. Joy is quickening thing. It imparts fresh life with every fresh wave which it rolls over the soul. True joy is a sanctifying thing. There is nothing so sanctifying as true joy, in God, joy unspeakable and full of glory. True joy is a liberating thing. You cannot be free so long as sorrow binds you. You are not free to work, you are not free to fight, you are not free to run the race, you are not free to do anything for God. Right joy comes in, and like the breath of spring, melts the ice and liberates the soul. Therefore it is a necessity, not a luxury. As such the Church should regard it. True joy is a strengthening thing. It nerves a man. When depressed, he cannot work. Joy strengthens. A man can do anything when he is full of joy; he can surmount any difficulty. The joy of the Lord is our strength. Dear brethren, it is in this joy the Lord would have us always abide. Pray for joy. Don't think it selfish to do so. Pray for joy for yourselves. Pray for joy for the Church of God. Pray that the Christians of our day may be a joyful company, reflecting as they pass through the world the sunshine of heaven.

WORKING.—BY REV. ANDREW BONAR.

All work for God is the result of pardon. No soul can work for God previous to pardon. Polluted hands, polluted hearts, can do nothing for God. Till a sinner is plunged in the fountain of Christ's blood, he never does the act pleasing to God. Augustine spoke not too strongly when he called the deeds of unconverted men, however good or lovely in the eyes of the world, "splendid sins" in the sight of God. There may be amiable deeds in social life, benevolent acts for fellow-citizens, brave exploits for his country, but they are glittering sins. The man would do anything for men, but will not lift a thought of love to God, and his goodness is but sin, and all the worse for having such a polish on it.

Every pardoned soul must work for God, by the necessity of his

not returning to mention the amount or manner, but the fact—a pardoned soul must work. Some have more talents than others, therefore we cannot prescribe the exact mode of working; but work for God there must be where the new nature exists.

Copier, the poet, the very week after his conversion, attended a meeting where he heard one of the worshippers sing so heartily that he wrote a friend, that he did bless that man for praising his God so well—and went home and began to write his hymns, which have been sung in all the churches since.

A poor woman converted last winter was asked what she was doing for Christ. "I can do little," she said, "but one thing I do—every night I learn a text, and before we fall asleep I speak it into the ear of my unconverted husband." This she did every night and prayed over it, and three months after he was in this way brought to the Lord.

There are the two extremes—the talented man, and the illiterate woman. Find out what God would have you do, and do it.

A pardoned soul is not sometimes, but always working for God. A river does not run for a mile or two, but flows on and on, widening and widening till it is lost in the sea. So with the believer, he is always, daily, working for God; sometimes by a visit, sometimes in the family, sometimes in society, sometimes by a letter, by personal effort or self-denial, in one way or other he works till glory comes.

Because it is a fruit of the Spirit, it must be cultivated. Many things destroy fruit—the frost of a single night may spoil a splendid crop. A single dance, a single song, a single novel, may destroy a believer's usefulness. Care, business or bustle may destroy it.

Another thing, this "goodness" is as fruit on a branch—its neighbors are "long-suffering" and "gentleness" on the one side, and "faith" and "meekness" on the other. There is a class of working believers who are not long-suffering. They forsake a meeting after a fortnight's labor if they see no fruit. God was training them to long-suffering, but they grew weary of his discipline and turned away; unlike Jesus, who cried, "O Jerusa-

lem, Jerusalem; how often would I have gathered thee as a hen gathereth her chickens under her wings." There ought to be no off-hand speaking for Christ. All our speaking ought to be accompanied with gentleness or meekness. If anybody ought to be humble it is a pardoned sinner, especially a pardoned sinner sent to speak to others.

On the other side of "goodness" there are faith and meekness. We must have an eye that looks within the veil—that sees the everlasting hell to which sinners are hastening, that sees the worm that never dies, and the fire that never shall be quenched. We must see the glory that is to be revealed and the blessedness of those who have realized it, that we may tell them of it.

We must have this faith personally for ourselves, we must have an eye on the crown, that we may work all the more unceasingly. "Meekness" is another inseparable fruit, and this meekness means a submitting to God's will, whatever that may be. Moses was not less meek when he stood before Pharaoh and said with determination, "Not an hoof shall be left behind," than he was when he tended Jethro's sheep. He was doing God's will in both cases, and this is meekness—a falling in with God's will.

A worker must be prepared to let God take his own way. All God's people on looking back on their past life must say, "What an amount of uselessness and rubbish has been mixed with my work, because I did not do it conscientiously in the name of Jesus."

Now, for the encouragement of such, let me ask you, "When you pray, do you always do so explicitly in the name of Jesus?" You will probably answer that though not in so many words, yet implicitly you do so. So with your work substantially: yet, alas! a great deal of the flesh mingleth with our work. We do a great deal in our own spirit from fleshly motives. Perhaps it is pleasant at times to speak for Jesus, and we are carried away with the pleasant view, instead of having the Lord's glory and compassion for souls as our ruling motives. Like Nehemiah, we ought to pray, "Remember me, O my God, for good."

When we have done our work it is only on act of faith to lay it on the golden altar, which sanctifieth the gift. Let us seek to use our joy for the furtherance of the work of God, and seek to get this token that we have God's joy as a seal to our work. Let this joy be the token to us at the close of each day, that we have done the work in his name.

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said she must get Eld. C. or some other minister to do it for her. Under the circumstances, she being a prominent sister he finally consented to her request, and it will not be strange if others soon ask the same favor at his hands. A few evenings before our meetings closed, this minister came in, and by my request, offered the introductory prayer. He was very lengthy and asked for a great many things I knew the Lord would never grant. I had a free time that evening in preaching on the 7th of Dan., and then gave liberty for remarks as usual. The converts and others were soon on their feet, responding to the discourse, and breathing out strong faith in the soon coming of their "blessed Lord." After several had spoken in this way, the Methodist minister rose and claimed that he too was an Adventist, and that all evangelical denominations were Adventists, looking for the second coming of the Lord, but he did not see why that should be made a subject of so much prominence, nor why we could not all work together, as we had formerly done, without dwelling so much on that particular subject. When he was through I made no immediate reply, but encouraged others to speak; and not only brethren, but sisters also, who were pretty well posted in the matter rose one after another, in quick succession, and spoke with life and animation, declaring their unwavering faith in the speedy coming of the Lord, showing the importance of proclaiming the doctrine, and the necessity of immediate preparation of heart to meet the event. In this way they occupied very near an hour, and it seemed that the whole story was told, and yet being "plaintiff in the case, I offered the closing plea," and dismissed the congregation; but before many had left the house, I inquired of the minister, for the information of the converts and others, what kind of an Adventist he was, and whether he did, or did not believe in the second personal coming of Christ? he quibbled raised several objections to the idea, and gave us clearly to understand that he did not, but that it would be a spiritual coming. I then examined him on the resurrection of the righteous dead, whether they would have real bodies, walk and talk, eat and drink in their immortal state, he spurned the idea, and spoke as diminutively of the earth in its purified state being the territory of the kingdom, and final abode of the saints. When we had drawn all this out of him and exposed his Advent faith to the company who were waiting to hear, the weakest of the converts were prepared to question him and to show the absurdity of his views, so I stepped back to give them an opportunity. They went into the subject understandingly, and held him there till about 11 o'clock. It was so masterly done, I very much doubt his seeking another opportunity to discuss the subject with them, nor have I any fear of these late converts being caught in the "snare" until that minister and his people cherish a different kind of Advent faith. One of the converts is an independent and very prominent young man; his wife is quite intelligent, and with him in faith. They recently subscribed for the *Advent* inheritance. In

things I left Marcellus on the 27th, came a north-east course 15 miles, to Syracuse, where I spent a week with Sister Burrell and a few other isolated Adventists of the old school. Preached three times, and left them in a revived state. Came to this place 8 miles east, on the 27th, to spend a few days with family connections and write this letter. Expect to start for home next week, from which I have now been absent 2 years and most 5 months. My address therefore till I write again will be, Hartford, Ct., care of S. E. Chapman. Hope the friends will write promptly, especially those who desire visits or labor from me. Yours as ever,

SAMUEL CHAPMAN.

Fayetteville, Oct. 1, 1865.

[Original.]

INCIDENTS OF SUMMER TRAVEL

The people of the old Bay State may perhaps like to hear from the West again; hence I found myself on board the express train, and ere long landed in the city of Watertown. Governor Lewis was on board the train and was indulging in looking from the rear car door, as a sort of pastime, while we were crossing a low tract called Mud Lake, or Lowell Marsh, when a quite sudden jerk of the engine nearly brought him on his toes, and, as I was in conversation with him, at the time, indulging in the same luxury of viewing the disappearing landscape, I said to him that the Governor would be left behind if he were not careful. He smiled and took his seat by his worthy wife, who was with him on a sort of excursion to Lake Superior.

Change cars—whistle sounds—and we cut loose from the throng, but we retain a large share of the mass, and, with this dense crowd and a very long train, we plunged through the cultivated fields of our Badger State, and as the air within was almost stifling, and many were obliged to stand, inside as well as out, I took the latter with many more. Tall church spires would greet the eye as they seemed to pierce the clouds, showing that we were still within the bounds of civilization, and caused Moses to write for them laws, which are called "the law of Moses"—"the book of the law of Moses." Josh. 8: 31. This book of the law was deposited in the side of the ark." Deut. 31: 26. But the tables of stone, were put into the ark. Deut. 10: 5. The Gentiles, however, could, upon certain conditions, become participants with the Jews, of God's mercies and blessings, and so became one with his people; and surely his commandments were adapted to all who might choose to submit to him. Observe, the sabbath was not instituted for the Jews, but for Adam and his posterity. "The Sabbath was made for man," Mark 2: 27, and God gave it the importance of one of his commandments, written by himself.

Another change, and at nine, P. M. we are in a model omnibus somewhat resembling Frink and Walker's stage-coaches, and are soon navigating the sandy streets of Portage City, and are somewhat surprised to find a friend, whom we had not seen for ten years,

and who was a school-teacher then, but now is a quarter-owner of a large dry-goods establishment, whose sales last year reached \$330,000, leaving a fair profit. This man is C. R. Gallett, who took much pride in showing your correspondent the principle places around the city. It is here at Portage that the Wisconsin River is tapped by a canal, and a part of the water empties into the Gulf of Mexico, and part into the Gulf of St. Lawrence. A visit to the old Forts shows them to be in a very dilapidated condition. The old block-house remaining is pierced for musketry above and below, and is now used as the magazines, for stables for cattle and swine. The roofs of all the buildings are now covered with moss, and, while looking over it, we can but think that while these have gone to ruin, others in the South have been built. And so it will be till the end of time, and until there is a renovating of the whole fabric on which we dwell.

A short but pleasant ride brought us to Wyocena, where I stopped for the night, but did not rest. A sign-board said on it, "Exchange," and if they would follow it out in some particulars, they would receive a more liberal patronage.

A ride by private conveyance, of eight miles, over a rough and stony region, brought us to this place, where a few years ago, here and the surrounding country was in a state of nature—now covered with an abundance of the richest golden harvests. To-day I have listened to a very able discourse by the Rev. Mr. Laurie, who believes there will always be hypocrites and disbelievers in the Church of Christ, who have intruded themselves within its pale. It was the case now, and had been for over eighteen hundred years. He was educated in an eastern college. He had a brother who has been a missionary to Syria, and who was the only surviving one out of five missionaries and their wives who went to that far-off land. He is the author of a religious work said to be a able production.

I was shown many curiosities, such as parcels of the image of the idol of Nishroch, who was slain by the hands of his own sons, while worshipping before his false god in Nineveh, a small sample of which Mr. Laurie gave me.

But I must close, hoping to be able to furnish you some more items from another point next time. Let me add that this State has suffered from two terrible tornadoes recently, the most severe being at Viroqua, Vernon Co., where not a vestige of anything remained, where the storm passed, killing, I think, sixteen outright, and wounding many more. Houses were totally demolished, and a general devastation spread over the country, and a sorrowful gloom over the people. Such whirlwinds are quite frequent in this western country. But let us hope we may never hear of another such a destroyer.

At present I am under the roof of Dr. C. Strong, but shall soon depart.

Yours, J. S. BLISS.

Lowville, Wis., Aug. 20, 1865.

[Original.]

REASONS FOR KEEPING THE 7TH DAY.

I have a very ardent desire to do as Bro. Cutting has done, and think perhaps you will permit me to do so. He says, "I thought that I would tell the brethren through the *Herald*, what day I keep for Sabbath, and why I keep it." He has done so, may I have the same privilege? With Bro. Cutting I would say, I do not write thinking that every one will believe as I do. If I am wrong in my views, I am (not only) willing, (but earnestly desire) any brother to point out my wrong, and when I have seen it, I will abandon it, and gladly embrace the right.

The first reason is, God blessed the seventh day, and sanctified it, (set it apart for a special purpose,) and himself rested in that day, and afterwards wrote a command for his people to observe it, in remembrance of his work of creation and rest, which I believe should be remembered with joyous gratitude, even as at the first, "when the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. I believe the moral obligations of God's people do not change. God is unchangeable, and is always pleased with loving obedience. I love to obey God in this commandment, as well as in all other of his commandments. "Behold, to obey is better than sacrifice." 1 Sam. 15: 22. God chose a people for himself out of the nations of the earth. And when that people became a nation, separated from other nations, he gave them commandments on tables of stone, written by himself. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exod. 32: 16. Moses broke those tables, v. 19. "And the Lord said unto Moses, hew thee two tables of stone, like unto the first; and I will write upon these tables the words that were in the first tables, which thou breakest." Exod. 34: 1. Deut. 10: 1, 2. How wonderful! God's word! God's writing!! I will honor him, and praise his holy name. Israel, the seed of Jacob, were his depositories of these tables of commandments, and he instructed them in their government, and caused Moses to write for them laws, which are called "the law of Moses"—"the book of the law of Moses." Josh. 8: 31. This book of the law was deposited in the side of the ark." Deut. 31: 26. But the tables of stone, were put into the ark. Deut. 10: 5. The Gentiles, however, could, upon certain conditions, become participants with the Jews, of God's mercies and blessings, and so became one with his people; and surely his commandments were adapted to all who might choose to submit to him. Observe, the sabbath was not instituted for the Jews, but for Adam and his posterity. "The Sabbath was made for man," Mark 2: 27, and God gave it the importance of one of his commandments, written by himself.

of them, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." v. 19. The sabbath is mentioned many times in the Gospels, and not the least intimation that it is different from what it was when God first declared it. Jesus did not abrogate, or destroy it; and Paul writes it many years after his conversion, never once intimating any change, or that the obligation for its observance had ceased. Jesus never abolished the Sabbath, never intimated that the first day, or any day of the seven, should be kept in commemoration of his resurrection; and in every instance, except one, where our English version of the New Testament reads *first day of the week*, it is the Greek, sabbaths; in the plural number. And some of the early translators have it sabbaths, or sabbath, referring to the seven sabbaths, occurring from the Passover to the Pentecost. And that the time alluded to in every instance, where we read *first day of the week*, in the four Gospels, the Acts, and 1 Cor. I might produce other testimony in support of the sabbath of the Lord, but I think this is sufficient, at least for me. I find a command a portion of time for rest from labor, and find the particular day of that portion time, included in that command, and I find nothing setting that day aside, or substituting another in its stead, and I, therefore, humbly and joyfully acknowledge the sabbath of the seventh day of the week as God's sabbath, and thereby commemorate his work of creation and rest, according to his appointment, and I therefore commemorate Jesus' work and suffering, according to his appointment, and joyfully hope for the keeping of a sabbath yet to come, and for eternal life in Jesus Christ, in the everlasting kingdom God.

I will close this, with a quotation from Dr. A. Clarke's Commentary. "That the sabbath is of lasting obligation may be reasonably concluded from its institution, and its typical reference. All allow that the sabbath is a type of that rest in glory which remains for the people of God. No all types are intended to continue in full force until the antitype, or thing signified, takes place: consequently, the sabbath will continue in force, until the consummation of things."

J. CROFFUT.

AFRICA AS A MISSION FIELD.

The great and mighty thought in the following letter is, that in the elevation and conversion of the negroes of the South, we are preparing instruments for the conversion of the continent of Africa. While we do not expect Africa to be all converted, we do believe that this gospel of the kingdom shall be preached in all the world for a witness to all nations, and Africa among the rest. We have reason then to do our part as best we can, to raise up instruments who shall bear this blessed message to Africa. Let us lay ourselves out for it.

"The Lord has already shown his people that, according to 1 Cor., ii., 19 &c., 27 &c., he is pleased to use such despised instruments as slaves and others of the African race, to do the greatest work he ever does by human instrumentality; i.e., as instruments to convert and edify souls. May the day soon come when the Freedmen of these United States shall invade Africa with the gospel, and conquer the whole continent for Christ! To this we may well look: and now is the time, not a moment too soon, to lay the foundations, broad and deep for this mighty work.

O that God would dispose his children in all the North, and those who go to the South, to set an example of rigid Christian economy and plainness in the style of living; of nonconformity to worldly fashions and expenditures; that the Freedmen may begin at once to follow the good copy; and all to the end that time, means, and energies may all be devoted, as directly as possible, to the great work of the world's conversion! The work among the Freedmen is a noble and promising part of this work, laying, in the providence of God, on the people of this land, more responsibility than any other missionary work, work among a people we have injured—wronged, by neglect, when not directly. This responsibility rests on us far more than on Christians of other lands, who have as much responsibility, according to their means for the Foreign Mission work, as we have. Yet none less God asks for the Foreign work; but more—far more. But for this work among the Freedmen, the church in our land has hardly begun to respond to the calls of God, made on her in his providence. A million of dollars for your society's work annually, is neither equal to nor approaching the calls of God's Providence, nor the ability of his people."

—American Missionary.

DEATH OF DR. WAYLAND.

Dr. Wayland died at his residence on Saturday afternoon, Sept. 30th, at half-past five o'clock. His friends have for the last few years feared that with his unconquerable spirit for work he would overtask his system, enfeebled by a life crowded with Herculean labors, and induce an attack of apoplexy or paralysis. But during the summer he has been in his usual health, has revised his Moral Philosophy, written two or three new chapters for it, and corrected the proofs of the new edition, which will appear almost simultaneously with his death. During Commencement Week he made a journey to Ashburnham, Mass., and assisted in drawing the plan of an Academy, for which one of his relatives had left a large bequest. It is probable that he has been too active during the last two months. A week ago Friday, he complained of indisposition. On Sunday he was not well enough to attend church. On Monday his medical adviser observed that he had difficulty in finding words to express his ideas. Tuesday morning this difficulty was manifestly increased. About ten o'clock, a member of his family, on going to the room, found him entirely unconscious, and leaning upon the bed, as if he had fallen in trying to get upon it. The fatal blow had come. His whole right side was paralyzed.

This poor woman was a solitary light burning in a dark corner. She had been some time before in the school of a missionary, where she had learned to love Jesus; and

she had a copy of the Dutch Testament, given her by her teacher, Mr. Heline.

When asked how she kept the life of God in her soul alone, and without Christian help and sympathy, she drew the much-prized book from her bosom, saying, "This is the oil which makes my lamp burn; this is the fountain whence I drink.—Freedman's Journal.

THE NAME OF GOD.

Rev. T. W. Briggs, Superintendent of colored schools in North Carolina, under the direction of the American Missionary Association, writes:

WILMINGTON.

As soon as Wilmington was in our possession, schools were opened by the American Missionary Association, and in a short

time the alluded to in every instance, where we read *first day of the week*, in the four Gospels, the Acts, and 1 Cor. I might produce other testimony in support of the sabbath of the Lord, but I think this is sufficient, at least for me. I find a command a portion of time for rest from labor, and find the particular day of that portion time, included in that command, and I find nothing setting that day aside, or substituting another in its stead, and I, therefore, humbly and joyfully acknowledge the sabbath of the seventh day of the week as God's sabbath, and thereby commemorate his work of creation and rest, according to his appointment, and I therefore commemorate Jesus' work and suffering, according to his appointment, and joyfully hope for the keeping of a sabbath yet to come, and for eternal life in Jesus Christ, in the everlasting kingdom God.

"That is the name of the Being you preach about sometimes," said I.

He dropped his book, and held up his hands in surprise, and exclaimed, with deep emotion, "Is that the name of God, and that the way it looks when printed?"

"Yes," said I, "that is the name of your Heavenly Father;" and I picked up the book, and found the place for him, but his eyes were full of tears of joy, which he had to brush away before he could see the blessed name again.

"That is the Being," he continued, "about whom, I have preached, for many years, and whom I've tried to serve, all my life: and now, O blessed day! God has permitted these old eyes to see to read his name."

Somehow this incident affected me deeply, and for some minutes we were both in silence and both in tears.

We do not realize how full, and rich our mercies are. What would our homes be without the Bible? What should we do without the power to read its precious truths? Our minds and hearts should be in a state of constant gratitude to God for the gift of his Word, and for the power and privilege to read and understand its teachings.

Congregationalist.

AMERICAN CHRISTIAN COMMISSION.

Such is the title of a Society organized last week by a Convention of Evangelical Christians assembled at Cleveland, Ohio. The objects of it we have seen nowhere more definitely stated than in the following report of the last day's proceedings:

The Business Committee reported a plan of organization, "The American Christian Commission," with an executive committee of sixty, which committee shall be charged with the work of awakening the attention of the Christian public to the urgent need of extending the gospel to the multitudes of people that it has not yet reached by direct Christian labor.

Chief Justice Chase made an eloquent speech on the question of organization, paying a high compliment to the labors of the United States Christian Commission in the army and navy.

The names were then chosen as temporary officers.

We now invite donations of money or clothing in behalf of Bro. Moore. What is done, should be done immediately.

quire knowledge, and show great aptness in grasping the various branches to which they are put. In short, no matter how much prejudiced teachers may be when they enter on their work, in a short time they are compelled to bear their testimony to the aptitude of the Africans to learn. They, so far, in all parts of the country, have proved themselves to be the equals of the whites in this respect. And, in addition to their success in learning the rudiments of education, they are apt scholars in the school of Christ.

W. T. MOORE.

Sometime in the Spring we published a letter from Bro. W. T. Moore, a refugee from S. C., appealing for help. Several friends responded, and money was forwarded to him to Newburn N. C., and St. Louis Mo. But each time he had removed before it reached him, and the money was returned. He writes again from Lexington Mo., and is in distressed circumstances, and wants help, especially clothing and bed clothes for the winter. In his last he referred us to Mr. George H. Allen of N. Y., General agent of the American Union Commission who assisted him when he was in that city. We have written Mr. Allen and received the following reply:

J. Litch, Esq., Dear Sir:—Your letter concerning Mr. W. T. Moore, of Cheraw S. C., was received this morning. Mr. Moore entered our "Home for Refugees" in this city April 11, '65, and remained there with his family eleven days. Besides his wife, his family includes one grown daughter (25), two sons, 15 and 12 years old, and two little girls 4 and 3 years old. We provided food during his stay, and obtained government transportation from New York to Iron Mountain, Mo. We gave him and his family \$10, in money. His business is that of an iron moulder. He is quite intelligent. He is most certainly a good, loyal man, and this is proved by the certificates of Union officers, he showed me, as well as independent outside testimony I have had since he left from persons who were formerly his neighbors in South Carolina; even some whose loyalty I had reason to question, spoke in highest terms of the sacrifices he had made on behalf of the Union, involving the loss of all his property. I have every reason to believe him to be not only a patriot, but a true Christian gentleman, and most cordially recommend him to your sympathy, as until the receipt of your letter I had not heard a word from him and supposed he was doing well in his new location. I trust he may be soon find good friends, and be in a position to use his labor to support his family, for I believe him to be high minded to rely upon others any longer than he can help doing so. He would undoubtedly be glad of any cast off whole garments, and you can judge by the ages of the persons above named, about what sizes would be needed. Money had better be sent to him by check or money order. I think some of the express or transportation companies would transport the boxes free, or at least at a reduced price. Yours truly,

GEORGE H. ALLEN.

We now invite donations of money or clothing in behalf of Bro. Moore. What is done, should be done immediately.

NEW YORK.

SHERMAN AND HIS CAMPAIGNS is the title of a work in progress, by Col. S. M. Bowmen and Lt. Col. R. B. Irwin, in one Octavo vol. of 500 pages, illustrated with splendid steel portraits, and maps, plans &c.

The authors have had access to Sherman's private papers, order-books, &c

Correspondence.

Dear Bro. Litch.—Ever since I read of the Freedmen's church being burnt, I have wanted to send my mite. But I hardly knew where to send it. To day I saw a call for friends of the Freedmen's Mission, to send one dollar. I love the cause, and I would send five if I could. I will send one at this time, and more if the Lord blesses me with it. You have my prayers that the Lord may direct you in all your ways. I would be so thankful if one of the good Advent preachers, could come to this place to preach the gospel of the kingdom. O how I would like to hear a good Advent sermon! I am thankful that I have the *Herald* to read; I prize it next to the word of God. I have great reason to bless God that I ever took the Advent paper. I find it a source of great comfort to me in my pilgrimage. I have no one here to sympathize with me in waiting for the Lord from heaven to change our vile body, and make it like his glorious body. It is

"My sole concern, my single care,
To watch, and tremble, and prepare,
Against that awful day."

awful to the wicked, but glorious to those that are prepared. O that the Lord would send some of his servants out here to Kansas, to wake up the people on the great subject of Christ's second coming near.

Your sister in Christ, MARY GREEN
Junction City, Kansas, Sept. 17, 1865.

Dear Bro. Litch.—I enclose in this, three dollars for the Freedmen's Mission. I spent some time walking round, in hopes I should get some more money to send you, but I have not got much. Three Advent sisters gave me one dollar and twenty-five cents, and I made out the rest of the three dollars myself, hoping it would reach them, and do the cause some good, although a trifle. I am aged, and cannot do as I could wish. I have ever felt a peculiar love and sympathy for them in their tried situation. What a sacrifice it has been for Bros. Child and Leslie to leave their homes and everything that was dear to them, to go among enemies. But the love of Christ has constrained them to do it. The blessed God will abundantly reward them.

O, how I wish I could go to Waterbury, to your meeting there, but—

"I'm a lonely traveller here,
Weary, opprest'd;
But my end is drawing near;
Soon I shall rest."

I am more than seventy-seven years old. I sincerely wish you grace and wisdom, to perform your arduous duties as an editor, and humbly ask your prayers for me.

From your unworthy sister in Christ,
SARAH W. ADAMS.
Mason Village, Oct. 1, 1865.

FREEDOM OF SPEECH IN THE SOUTH.

The first instalments of free speech in the South are refreshing; and if the privilege is as highly appreciated by all, as by the author of the following extracts, there will be great rejoicing in the Southern States.

"A Chattanooga letter-writer says: 'This morning, attending the services in the Post Chapel, we heard a sermon preached by the Rev. J. H. Caldwell, of Newman, Georgia, which, for earnest and eloquent denunciation of the practice and effect of slavery, and for clear and logical perception of the result of this war, was certainly the ablest and most effective discourse it has been my lot to hear. Mr. Caldwell is a South Carolinian, nearly related to John C. Calhoun, and has been a slaveholder all his life, having inherited about a score of slaves. He has always lived South—is a member of the Methodist Episcopal Church, South, and of the Georgia Conference. He claims—and I doubt not its truth—that he has been originally opposed to secession, though going with his section in the war when the fatal die was thrown. The war has made him poor. His negroes have left, stock run off, and farm run down. Fifty thousand dollars would not make him whole. After the issuing of the Amnesty Proclamation of President Johnson, Mr. Caldwell, then preaching in the town of Newman, and at a church two miles off, preached two sermons, one of which I heard this morning. After listening, I wondered not at Mr. Caldwell's statement that a large portion of his congregation left before he had finished.'

Mr. Caldwell says: 'The slave power has ruled with absolute and despotic sway. It held the bodies of four millions of slaves in bondage, and at the same time maintained supremacy over the minds and consciences and speech of eight millions of whites. I used often to wonder why none of our bishops, none of our distinguished divines, ever preached on the moral obligations of masters, while they often explained and enforced those of servants. The reason is plain—they were overawed by the slave power. It had uttered its mandates, and prescribed the metes and bounds of discussion. It had said in effect: "Thus far, but no farther, you may go, in criticising the conduct of masters. You may speak of the relation; call it a divine right, establish it in sermon, essay, and book, to be of God's own appointment, and well pleasing in his sight. You may preach to the slave, and tell him his whole duty to his master; that he is to obey in all things—not with eye-service, as men-pleasers, but doing the master's will with a good heart, for this is required of him by his Master who is in heaven. But as to the practice of the master—as to his moral obligation—touch it lightly. You may say something about "things that are just and equal," but they must be understood to mean, in some places, a half pound of meat per day, a peck of corn per week, a hat, blanket, pair of shoes, and three suits of clothing for a year; in other localities, as in lower Carolina and Georgia, you may mention all these *except the meat*. This must be about the range of your suggestions to masters; go beyond it, and you must be reminded that you are uttering sentiments disloyal to the slave power. As for education and marriage, separation of families and kindred, auction sales and negro markets, negro raisers and negro traders, cruel

treatment and hard fare, they are not to be mentioned. These are matters pertaining to the civil law, and, being under that, you must obey the powers that be, for they are ordained of God.'

"Could the most absolute despotism, on earth go beyond this? in chaining down the human mind and conscience and speech? You may go to London, and, in Westminster or Hyde Park, criticise the behaviour of the British sovereign; you may go to St. Petersburg, and speak about the Czar himself; but you could not stand on a foot of Southern soil, and denounce our practice of slavery as immoral, without personal danger. Yet we say that we have been fighting for liberty, that we have free speech and a free press! We have had no such thing. We have been enslaved ourselves. Our minds, our speech, our consciences, our press, our pulpit, all were in abject dependence upon the slave power. I could to-day, perhaps, with the military power of the federal government, established over me, and twenty thousand bayonets in the State, to enforce its authority, openly pronounce that government a tyranny without incurring the danger of personal violence; but I could not, when I stood here five years ago, have denounced our practice of slavery as tyrannical. I should have been forced to leave the State, if an infuriated mob had permitted me to escape.

"Have we not been enslaved, my brethren and countrymen? But we are now free! The same blow which struck off the manacles from the black man has liberated the mind and conscience of the white man."

CAN THE NEGROES TAKE CARE OF THEMSELVES.

A Washington correspondent of the *Christian Secretary*, in answering this question says:

BISHOP COLENO'S RETURN TO NATA.

A meeting of the clergy and laity of Natal took place on the 30th of June. The proceedings commenced by the dean reading the following resolution, passed at a previous meeting:

"Resolved, To request the Metropolitan to forward to the Most Rev. the Archbishop of Canterbury the following petition to the Lords Archbishops and Bishops of the United Church of England and Ireland: We, the clergy and laity of the church in Natal, deeply feel the difficulties under which we

would be free, as he expressed it, 'peaceable if he could, forcible if he must.' He further resolved that if he made the attempt he would succeed or perish in the conflict. If he was arrested, it would be death to those making the arrest, or death to himself. There are many items of interest I must pass over. At the age of sixteen, having been 'promoted' and his services becoming more valuable, he made the proposition to his owner to purchase his freedom. The proposition was acceded to, and his wages were to be applied towards the payment, except a small sum for clothing. At the age of twenty he desired to get married. This his owner opposed, but as his intended bride was also a slave, and understanding the uncertainties as to where she might be found some day if sold, he pressed his suit and gained the consent of his owner. By the most rigid economy blacking boots, handing baggage, and going without his grog rations, for which he was allowed one dollar a month, he had accumulated eighty dollars. This was to make the first payment toward the purchase of his wife. This money was sacred; it was 'freedom money.' He had no coat to be married in; but rather than break in upon his eighty dollars, he borrowed a coat. Anthony was married; made the first payment toward the purchase of his wife, a white friend going his security for the balance. His mother had been purchased, with two sisters, by Mr. B., Anthony's owner. His mother was hired out as chambermaid on the same boat with Anthony. She was struggling, and saving every cent to purchase one of these daughters. Anthony took the task off her hands. We now have our hero fairly launched in his freedom struggle. Look at him—his own freedom, his wife and a sister, all trembling, as he bears his bosom, and with his brassy arms he goes forth to conquer or die. After a struggle of fifteen years, behold him entering one of the Banks of the city where his owner was engaged. A settlement is made. It is announced to him, 'There, Anthony, you are free, and thirty-seven dollars your due.' 'You don't say, Mr. B., that I am free and have thirty-seven dollars?' 'Yes, Anthony, it is so, all paid, interest and all; near two thousand dollars you have paid; here are your papers.' Says Anthony, 'I got right down on my knees and thanked the Lord. I jumped up and down; I could not help it; I went out into the street, looked all around. You cannot tell how every thing looked to me. I a free man, my wife free, my sister free; I was the richest man in Washington. Free! thirty-seven dollars! my wife my own!' I found my eyes growing moist during this recital. 'O! said he, 'You white people can know nothing about our feelings when we become free.' Here I must leave him, but in my next give your readers an account of Anthony's obtaining an education under difficulties—for he is a fair scholar—and of his progress since he was free.

A NEW "CHURCH" MOVEMENT.

The New York papers have a notice of an effort, on the part of Dr. Muhlenburg, to found a settlement which shall be under the exclusive control of the Episcopalians. St. Johnland, for such is the name which is given to this Episcopal bantling, will be located not more than thirty or forty miles from the city of New York. The general plan is to enable certain classes of the industrious poor to exchange their wretched abodes in the city for comfortable rural homes, and at the same time to be sure of the means of support. The whole property belongs to a corporation, to be managed by a board of trustees. The jurisdiction will be given to a pastor and superintendent. These will exercise an oversight and care of the members. An important part of the superintendent's business is to secure employment for the people, which consists of

work given out by clothing and other furnishing-houses in the city, that pay their hands fair prices (facilities being established for the regular transportation of the work to and fro.) The cottages have been built by individuals for the purpose of furthering the enterprise, most of whom had also in view particular families which they wished to aid, by furnishing them with separate home-like dwellings at much lower rents, then they were paying for dismal rooms in the city. A number of the cottages have been put up by the corporation, the proprietor of all, by whomsoever built. The revenue arising from the rents goes toward the support of the pastor and superintendent and subordinate agents, often leaving a balance for local improvements.

This settlement will, in fact, be an industrial home community for the widows and orphans of our soldiers, and will have, so it is hoped, what has ever been unknown to New York—an Old Man's Home. These are the details of the picture.

This project has the indorsement of Bishop Potter, who writes to Dr. Muhlenburg as follows:

"Surely, the idea you present of a Christian Industrial Community, a rural settlement, in which the worthy, diligent poor may have becoming abodes, with the means and rewards of diligence, together with the provisions of the gospel—(what a contrast to the crowded, pestilential places, surrounded by moral infection, in which many of them now dwell in this great city!) will not be placed before the Christian minds of this community in vain. God put it into the hearts of the laity to help you, and give you length of days, and strength as well, to work for Him, his Church, and his poor!"—Christian Secretary.

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I remembered, and reminded others of the passages, "The Lord is righteous, who taketh vengeance," and "These be the days of vengeance, in which all things that are written shall be fulfilled." The regions, where the nation put out the home-fires, or the council-fires of the Cherokees, was chastised till even the fiendish spirit of the Indian could ask no more—and everywhere those who bought and sold the image of their Maker, or who pampered themselves with the unpaid wages of their laborers, or who did no more than look on in silence while such heaven-daring outrages were perpetrated, these had their sons, brothers, husbands and fathers torn from them by conscription as relentless as the force they used to apply in negro buying and selling. How many of them had to say, "As I have done, so hath the Lord done unto me," though after all few saw the connection between the sin and the punishment.

About ten weeks after the capture of Atlanta, I was detached from my regiment, and sent to Arkansas to take charge of the school for Freedmen there. It was pleasant to have the opportunity to attend to their higher wants. In 1863 I was called to look after their temporal necessities, to provide shelter, protection, labor, &c. In 1863 I was called to provide for their intellects. What had God wrought! Never, I believe was such a desire to learn implanted in any race of men—certainly I may say, never with so high and holy a motive at the basis; for the expressed motive is that they may read the Bible—that they may learn what God has revealed to man. There is not only interest in this but a meaning—God has not implanted so noble a desire founded on so pure and holy a motive, in such a race, without some great design. What that design may be, I pretend not to decide. The *Arkansas Journal* and *Freedmen's Bulletin*, which I send, contain some account of the schools.

I also send a Cairo paper as a specimen of what is done here. Cairo is growing rapidly, and, having conquered its peculiar difficulties, will some day be a large city.

LESSONS FROM RUSSIAN EMANCIPATION.

There is a glorious instance in our own day, which is an example for us, when the Emperor of Russia, by a proclamation, fulfilling the aspirations of his predecessors, set free twenty-three millions of serfs, and then completed his work by investing the freedmen with civil and political rights, including the right to testify in court, the right of suffrage and the right to hold office. I have in my hand this immortal proclamation, dated at St. Petersburg, 19th of February, 1861; promulgated amidst prayers and thanksgivings in all the churches of the national capital, and, at once expedited to every part of the empire, to the farthest corners of the empire.

Captain Wilson also contributes his quota towards the cost of the survey, for he has gone out entirely at his own expense.

I now venture to ask to be permitted to

state through your columns, and more especially for the information of those who have contributed to the fund raised for the purpose of making the survey, that I receive a report of progress and expenditure every fortnight, that the party is making very satisfactory progress, and that the estimated cost will not be exceeded.

Captain Wilson informs me that he has received the kindest assistance from the Pasha and all the Turkish authorities, and that, although at first he met with a little coolness from the different Christian communities and their consuls, "I am happy to say," he writes, "that now all, without exception, give me every assistance and try to forward the work in every way."

While the survey of the city is proceeding, Capt. Wilson has been exploring underground, and has made some important discoveries to elucidate its ancient topography, the most important of which is the discovery of one of the arches of the causeway which led from the city to the Temple in a very good state of preservation, the span of which is between 40 and 50 feet, and composed of large stones like those seen in the Jewish wailing place." He has also discovered another large cistern in the Haram or Temple area, and says the whole area is perfectly honeycombed with passages and cisterns; and he had himself lowered 82 feet down a well, which is in what was formerly the Valley of Cheesemongers, and followed the stream for a considerable distance till he came to the spring with some steps down into it, which were cut in the solid rock.

These and many other discoveries, which I need not particularize, will be represented on the plan of the city. There is one object which is much to be desired should be accomplished before the party leaves the country, and that is the exact determination of the relative level of the Mediterranean and the Dead Sea, and the connection of the levels taken at Jerusalem with that of the Mediterranean.

HENRY JAMES, Colonel Royal Engineers.

The following is the order of Gen. Thomas.

Headquarters Military Division of the Tennessee, Nashville, Tenn., Sept. 13, 1865.

Special Orders, No. 79.

XIII. The Rev. John H. Caldwell, a loyal minister of the gospel of the State of Georgia, having forwarded to these Headquarters, complaints against John B. McGeehee, Presiding Elder of the M. E. Church, South and other disloyal persons, for ill-treatment and persecution received from them, an investigation of the case has developed, the following facts:

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List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.
And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive.—Acts 20: 35.

Amount from persons who have paid in full for one year from 1, 1864. \$205 00

Peter Parady, 8 00
Geo. Dixey, 5 00
Maria Scott, 5 00
Joseph Clough, 5 00
W. W. Hawkins, 5 00
Maria West, 5 00
M. A. Frank, 5 00
D. E. Wetherbee, 5 00
Geo. Fisher, 5 00

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$295 42

FREEDMEN AND ITALIAN MISSIONS.

Give and it shall be given you good measure pressed down, shaken together, and running over, shall men give into your bosom.—Luke 6: 38.

Amount previously received, \$1,489 37

Daniel Boone, 2 00
Mrs. Caroline M. Hazen, 1 00
Sarah W. Adams, and others, 3 00
Thomas H. Proctor, 5 00

FOR MISSION HOUSE.

Amount previously received, \$11 46

TO BUILD A HOME FOR AUNT PRISCEY.

Amount previously received, \$1 00

FOR BOOKS AND TRACTS.

To do good and communicate forget not, for with such sacrifices God is well pleased.—Heb. 13: 16.

Amount previously received, \$21 00

The Family Circle.

BELSHAZZAR.

The monarch sat feasting.

With nobles around him, and his hand

To the lute's merry sound.

With gold and with garlands

The palace was gay, all bright and fair.

Assyria's sovereign

Was joyous that day.

But lo! on the wall—

His bath gazed at the sight.

His heart it stood still,

And his lips they grew white.

He sees the strange writing—

No longer divine.

Sounds the praise of the minstrel,

The gush of the wine,

For he hears in his palace,

The prophecy spoken.

Tly, tly, tly, tly, tly, tly,

And thy sceptre is broken."

Alas! the world's banquets,

Seducing and fair,

Awhile may the soul,

Revel carelessly there.

But over their mirth

Still a shadow must fall.

Still comes the writing,

Aero! Ha! Hills! Sants!

They buy him "now to what?"

Feeble, old, puny, unbroken,

Earth's pride shall be rent,

And earth's sceptre be broken.

BOYS—THEIR MISTAKES.

Among the many good things written

and printed to guide ministers and rulers,

fathers and mothers, and the like, I do

not recollect of ever reading a good article

in a good religious paper addressed to Boys, or for their special benefit.

These are not young men, nor yet children.

They are boys! and I look upon them with great interest. They are

soon to be young men, and then men,

and the interests of the church and of

the nation will be in their hands.

Now, my nervous, restless young friend, there is no period of life in which

you are in danger of making so many mistakes as in boyhood. So sit down a

few minutes and listen, while I point out to you some of the mistakes which you are very liable to make.

First mistake: That parents and teachers often thwart you just because they have the power.

You know that parents and teachers

have often forbid your doing this or

that, and directed you to do what you

don't want to do, or what you think

may just as well be put off, or that

might be done in some easier way.

Then you feel that you know all about

it as well as they do, and better too,

and so you have a right to resist and

contest the thing, and certainly to grumble about it. It seems to you that they

love to command, and make you do the

very thing that you don't want to do,

and so you ask, "what good will it do?"

"why can't I do it some other time?"

or you go about it muttering and murmur, as if greatly abused.

Now understand that this is a great

mistake. The parent who will toil from

early dawn till you are asleep in the

evening to support you, and who will

watch over you day and night when you

are sick, loves you too well to lay one

command on you, which is not for your

good to obey. Does that parent ever

bid you crush your finger in a vice, or

bruise it with a hammer, or make you

freeze your feet in the snow? Does the

teacher ever rejoice when you are in

pain, or contrive how he can make your

head ach? Why, then, should it give

them pleasure to hurt your feelings, or

cross your will, unless they do it for

your good? I do not believe that the

parent or teacher, in one case out of a

thousand, ever thwarts a boy unless he

thinks it for his good. To array your

self against this authority, then, is a

mistake, but a very common one. I

don't believe a boy ever rebels, or plays

truant, or runs away from his home,

without first trying to convince himself that he is right and has been abused, and that his father or teacher is a very hard-hearted creature.

Perhaps you will say, "I would honor

my father and my mother if they were

only rich, so that we could have every

thing we want, and if they were educated

and refined, a real gentleman and a real lady; but how can I honor one

who is poor and uneducated, and not

respected and not refined, and who is at

times impatient and fretful, and sometimes

violent and passionate? My

dear boy, God knew there would be just

such parents, and he knew how hard it

would be to respect and honor such,

and so he has provided for it in two ways;

first, by laying his own command on us,

and secondly by promising us a special

reward. "They days shall be long," the

first and last command with a promise.

Honor thy father and thy mother be-

cause they are thy parents, and though

they may make mistakes sometimes,

they mean to seek only your good.

Second mistake: That anything vul-

gar or sinful can be manly.

Boys sometimes—perhaps often, get

the notion that it is manly for a boy to

smoke, or to use tobacco, because men,

and respectable men do it; that to use

profane, or vulgar, or obscene language

is manly; that to be irreverent and low

in speech is manly—because men do so

at times. A sad mistake, I assure you.

Old Man.—Nay, we do not believe

that in exercising our hospitality, we

make any distinction we like.

Frenchman.—But, pray tell me,

would you treat all travellers with the

same hospitality?

Old Man.—The only distinction we

make is, that if the traveller be rich, our

hospitality is outwardly more inviting

than if he be poor.

Frenchman.—Never mind the penny, conductor,

I think if instead of being a plucked

civil service candidate, I could be a

woman with a mission, I would choose

that of my unconscious little Clytie.

Frenchman.—The law of Mahomet

cannot be followed with greater exacti-

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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

BOSTON, TUESDAY, OCTOBER 17, 1865.

VOL. XXVI. NO. 42.

WHOLE NO. 1272.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 Kneeland Street, Up Stairs.
BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

UNFULFILLED PROPHECY.

OPENING OF THE SEALS.

Rev. 6th chap., verses, 7 and 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with HUNGER, and with DEATH, and with the BEASTS of the earth." I take the liberty to emphasize the four weapons of warfare, for the purpose of impressing the mind of the reader with the importance of comparing "Scripture with Scripture," rather than exposition with exposition. I intend to back up all my positions by the support of the former mode of comparison, and when I fail to find such support, I will restrain from all conjecture as to the meaning of the inspired Word; as I do not believe the opinion of any uninspired man can add to the clearness of inspired prediction. I hold unfulfilled prophecy to be just as sure a guide to the history of the future, as the records of fulfilled prophecy are to the history of the past.

Regarding the opening seals as the opening of future history therefore, I shall proceed very cautiously, while I deny the assumption of some three-score able and learned writers, that the fate of history have fulfilled such prophecy already, and now record. In challenging such a claim to the history of the past, I will, therefore, back up my position by an appeal to the "sure word of prophecy." In a former number I noticed the opening of the first three seals. I now introduce the fourth. I have already referred to the Prophecy of Ezekiel, to show where this law and order of warfare was ordained. God has enacted a law, and attached it to the war-department of his Son. It is comprised of "four sore judgments," and we have seen that Christ is to commence the war with these four weapons of destruction, upon "one fourth part of the earth." It is not my present purpose to inquire what section of this rebellious world constitutes this "fourth part" in which the war is to commence, so much as to arrive at an intelligent view of the order in which the war is, not only to commence, but to proceed to its greatest severity, and to ascertain, if possible, at what stage of the war the Lord is to call out his cabinet ministers to aid him in the conflict, and also to take his waiting "Bride" to a place of safety, where "she can hide herself till the storm is overpast." I wish also to warn the members of the great, rich Laodician church, to repeat before the Lord shall "spew them out of his mouth"—leaving them and the foolish virgins, with "hypocrites and unbelievers," to be saved, it saved at all, "as by fire," passing through great tribulations, so near at hand!

Nearly all expositors agree that "death on the pale horse" represents something more than merely to be killed, viz, pestilence. "Noisome beasts" or "beasts of the earth," as a weapon of warfare, may prove to be in the fulfillment, a species of the bloodhound. Barbarians of our own country have used such "beasts of the earth," in their warfare against our government. We hear of a species of this "noisome beast" being cultivated in Russia of a very ferocious nature. Who will undertake to say some such beast is not intended here? However this may be, I claim for the prediction an exact and literal fulfillment. Precisely this order of events (except reference to the beasts of the earth) is found in Matt. 24th, when the disciples inquire of our Lord, "What shall be the sign of thy coming and the end of the age?" The first seal opened gives the first sign of his coming, at the end of the age, on a "white horse." He then refers them to "wars and rumors of wars;" "Nation shall rise against nation" (second seal); "There shall be famines" (third seal), "and pestilence," (fourth seal).

Luke's account of the same interview of Christ with his disciples, in chap. 21st, adds many other particulars, the parallelisms of which I shall notice as I proceed to the open-

ing of the fifth and sixth seals. The omission of the mention of "noisome beasts" here implies no contradiction of Ezekiel and Revelations; and, in every other particular, the comparison is complete, not only of the first four weapons to be used in this war, but the same is true in what follows. Before proceeding with the comparison further, however, allow me to indulge in a few more practical remarks.

It is exceedingly invigorating to our faith to read prophecy in this manner. It becomes a "sure word of prophecy," and comforting "light in a dark place"—such as no fanciful fulfillment can ever yield. "Faith becomes the substance of things hoped for"—loses all its shadowy characteristics, and hope is enlivened, so that it does indeed become "an anchor to the soul, both sure and steadfast." We need all this before contemplating the opening of the next seal. I shall approach the consideration of the fearful events to transpire at the opening of the fifth seal, with entire confidence both as to its place in the great approaching crisis, and as to its exact connection as to time, and its relation to other events preceding and following it. But as to who will escape, or who is to pass on into that "great tribulation," I cannot be confident. I bespeak the serious attention of the reader to that point. I wish to be allowed to refer to all that the Bible teaches on so vital a point, as I proceed in "comparing Scripture with Scripture."

D. C.

EDWARD IRVING

ON THE SIGNS OF THE TIMES.

Some thirty odd years ago, Edward Irving was electrifying the British Nation with his eloquence, and awaking a general attention to the subject of the Second Advent of Christ. Royalty sat at his feet, and senators learned wisdom from his lips. He was the man of the times. He has left us a rich inheritance in his published works, which interest and instruct the Church to the end of time. While we would by no means endorse all his views on theological questions, yet there is much which is invaluable. We take pleasure in giving to our readers the following extract:

"Let me now endeavor to explain in what our sore trial will consist. In another part of this discourse I have shown good reason for believing that when the great personage, so much pointed at in prophecy, shall come to the head of the Roman kingdom, and to exalt himself and fulfill God's purpose, shall have put down the Papacy, he shall proceed with his ten kings, which are the ten horns of the beast, to make war with the beast and those that are with him. Now, no one doubts that this kingdom was a horn of the beast, one of the ten kings; and, therefore, we cannot doubt that we shall, somehow or other, be brought under his dominion. He is to be the great head of infidelity, and I do see elements in this land capable, without any external violence of setting up infidelity here also. And what are we, that we should be preserved from external violence? We are not almighty. This island is not invincible. With God upon its side, indeed, it hath done most marvellous things: with God upon its side, it hath stood single-handed against the world, and prevailed. But if we should forsake our God, as we have already in a great measure done, by admitting all comers to the holy offices of government; but and if we should forsake our God by uniting again with that apostasy, and coveting with that accursed hierarchy, to the head of the Roman kingdom, and to exalt himself and fulfill God's purpose, shall have put down the Papacy, he shall proceed with his ten kings, which are the ten horns of the beast, to make war with the beast and those that are with him. Now, no one doubts that this kingdom was a horn of the beast, one of the ten kings; and, therefore, we cannot doubt that we shall, somehow or other, be brought under his dominion. He is to be the great head of infidelity, and I do see elements in this land capable, without any external violence of setting up infidelity here also. And what are we, that we should be preserved from external violence?

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in the commonwealth, for God, for the king, for the Church, and for all the people."

THE WAY TO HEAVEN.

BY J. C. HOLLAND.

Heaven is not reached at a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round.

I count this thing to be grandly true; That a noble deed is a step towards God,— Lifting the soul from the common sod To purer air and broader view.

We rise by things that are under foot; By what we have mastered of good and gain; By pride depos'd and the passion slain, And the vanquished ill that we hourly meet.

We hope, we aspire, we resolve, we trust; When the morning calls us to life and light, But our hearts grow weary, and, ere the night, Our lives are trailing the sordid dust.

We hope, we resolve, we pray, And we think that we mount the air on wings Beyond the realm of sensual things, While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men! We may borrow the wings to find the way— We may hope, and resolve, and aspire, and pray; But our feet must rise, or we fall again.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the dreams depart, and the vision falls, And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round.

CHRIST REJECTED.

AN ADDRESS TO THE UNCONVERTED, DELIVERED BY THE REV. DR. H. BONAR, AT THE PERTH CONFERENCE.

We shall read these words of one of the most remarkable scenes in the life of our Lord; it took place when He was in North-east Galilee.

"Behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts." Matt. viii. 34.

Brethren, these are, I think, the most melancholy words, the most profoundly melancholy, which occur in the Gospels; they begin so well and end so sadly. At first lifted up to heaven, "The whole city came out to meet Jesus;" but in the end cast down to hell, "They besought him that he would depart out of their coasts."

And do we not see the same scene continually enacted? Is not this the scene presented to us every Sabbath-day in our congregations, and what is being presented in Perth to-night—the whole city coming out to meet him? The first part is fulfilled; what of the latter? Is it to be fulfilled too? Shall it be said after all, "They besought him to depart?" Observe, "They came out to meet Jesus," it is said. They came out on the report of the miracle which had just been wrought. They came out, on a swineherd's report, to see Jesus; to see who it was who had done the miracle with which their city was ringed. They came and saw him, and besought him to depart. They looked him in the face, and after seeing him, they implored, they besought him to depart. There was something in what they saw which did not suit them. They would have been glad of his works of healing, but they saw in him one who had put his foot on their worldly expectations, and who had that day destroyed their worldly property; and they dreaded lest what he had done to the swine he might do to themselves. A healer of their sick they might have welcomed, but a destroyer of their property—unlawful property too! —they could not away with. They saw nothing attractive in him. They looked up in his face, and besought him to depart. There was something in what they saw which did not suit them. They would have been glad of his works of healing, but they saw in him one who had put his foot on their worldly expectations, and who had that day destroyed their worldly property; and they dreaded lest what he had done to the swine he might do to themselves. A healer of their sick they might have welcomed, but a destroyer of their property—unlawful property too! —they could not away with. They saw nothing attractive in him. 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THE ADVENT HERALD.

manded you; and, lo, I am with you alway, even unto the end of the world. Amen."

In obedience to him, as he commands us to believe and be baptized, I wish to be baptized, which, with God's assistance, I shall be on Sunday, July 30, 1865, by the Rev. — Schwartz, D. D.

I may add, as regards my faith, that there is nothing in this world which can separate me from the love of God which is in Christ Jesus our Lord, and having full peace with him in my soul, I hope that I may overcome all worldly difficulties that may be placed in my way of life by confidence in and love to God and our Lord Jesus Christ. Amen.

M. MUSTAFAH NATHAN.

THEOLOGICAL EDUCATION.

The idea that great literary and scientific attainments will make our pulpits attractive, and fill our houses of worship, is a very dangerous one. It savors strongly of worldly reliance, and tends downward to the low level of competition with unevangelical aims and efforts.

A highly spiritual ministry is our necessity and our high vantage ground. But a highly spiritual ministry is impossible in connection with the mastery of all science, literature and art. High spirituality can only be attained and maintained, by constant and devout study of the Bible; and this affords a sufficient time or inclination for becoming adepts in learning and science. If ministers are to make their pulpits attractive by high attainments in general learning, it must be by accurate, thorough and high acquirements. Any stumbling or lack in the latest discoveries and attainments would be fatal. And yet how few men there are who could master more than one or two sciences in a lifetime! It is manifest, therefore, how greatly all such attempts must draw theological students and ministers away from the Scriptures, and from spiritual attainments.

It is doubtless true that a Christian will find, or be able to make, the study of science promotive of devotional feelings; but nothing like to the extent which the constant and prayerful study of the Holy Scriptures produces. All true ministers know that to possess at all times a frame of mind which qualifies to write a thoroughly gospel sermon, or to converse with men on the subject of personal religion, is a very difficult thing at best. What then must be the effect of devoting a large share of time to the researches, varying theories and discussions of professionally scientific and literary men, in all the different departments!

It will not be denied that ministers, like other Christians, and they pre-eminently, must sustain spiritual life by a constant union to, and feeding upon, Christ. Spiritual life cannot be received like scientific facts, once for all. It is rather like the flowing river that must have a constant supply from the fountain. In the prayer-meeting or whenever the stream is directly supplied from the fountain, the Christian feels and talks very differently from what he does at other times. And it is the Bible through which the fountain is open to us, and by which the stream flows to our souls. It is, accordingly, found to be impossible in actual experience to possess a vigorous and all-controlling spirituality, without giving ourselves up very much to communion with God through his quickening, searching, powerful word.

But, it is replied, ministers cannot meet the arguments and objections of skeptics nor draw the indifferent, in this reading and active age, without mastering all science, and taking the lead in all literature, art and politics. We do not believe it for two reasons.

One is that the earnest, spiritual preaching of the gospel of the Son of God is the best, and really the only effectual answer to every form of skepticism and indifference. All well-educated ministers will have at hand ready answers to the common objections of infidelity and false science. Their general reading and study will amply supply this need. But their main reliance must be upon the gospel, made effectual by the Holy Spirit in answer to prayer. Without this, all the minister's weapons from science and art will be met boldly by the evil spirits with, "Jesus I know, and Paul I know; but who are ye?"

The other reason is that the religious press will now do all the devoted, intelligent minister cannot do by way of answering these various elements of character, and attribute the good to divine grace, and the bad to natural depravity. They are very apt to take things in the mass, and undervalue a piety whose faults are visible, but of whose secret repents they know nothing. Let Christians, therefore, take heed unto themselves. Let them aim to be, through grace, "blameless and harmless, the sons of God, without rebuke."

Let them imitate Goldsmith's Village Pastor:

As a bird each endearment tries

To tempt its new fledged offspring to the skies,

He tried each art, reproved each dull delay,

Allured to brighter worlds, and led the way.

—Sunday School Times.

drew all the nails and iron work to itself, and so the ship fell to pieces. "The path of the just is as the shining light." When first a believer feels the love of Christ, it is like a mustard seed; but it increases, and he is constrained by its influence to press more earnestly after the full enjoyment. At last the spirit can no more be kept at a distance from him whom it loves. It flies to his embrace, and the body is dissolved.

UNFINISHED CHRISTIANS.

To teach by example is the surest and best mode of instruction. If you would have a child learn to write, he needs more than pen, ink, paper, and a lecture on the subject. You must take up the pen and show him how to hold it; then point him to a line, or a letter, and show him how to make it. You must show him what you want him to do, and how you do it yourself.

The same principle applies to morals and religion. To lead children to serve God, there is no human instrumentality equal to a right example. A genuine, healthy, Christian, conscientious, devout, and yet cheerful and companionable, is a living epistle, "known and read of all men." Admonitions and set lectures are well enough in their way, but unless they are reinforced by fitting example, we need not expect to see much good resulting from them. This fact will explain some things which careless observers declare surprising, and even contrary to divine promise. There are families where little is said on the subject of religion, and yet the children are early and deeply impressed with a sense of obligation to serve God. What has done the work? The chief human instrument has been the calm, cheerful, consistent piety of the parent. They behold the "beauty of holiness." They have not merely heard of a good theory, but have seen a worthy specimen of the Christian life. In another family, where the children seem to have every advantage in regard to religious instruction, and where there is an immensity of talk on the subject, they grow up careless, hard to reach, and hard to move by anything that man can say or do.

How shall we account for the failure? There is often in such cases a divided responsibility. The children go wrong wilfully, resisting the strivings of the Spirit of grace. Who hath despised the day of small things? "Abundance of matter," says Cicero, "begets a number of words. Only let the man who is to speak be liberally trained by education, let him have natural advantages—he exercised in innumerable discussions, and be familiar with the best models—and you need not fear his ability to arrange and beautify his words."

—chuck them in!" "No one can learn to swim in the sea of extempore speech without going into the waters." Such is the advice of the most judicious and experienced public speakers on this point. I cite but one, in himself a host—"The beginning of the art," says Lord Brougham, "is to acquire the habit of easy speaking, and in whatever way this can be had it must be had. Let the beginner first learn to speak easily and fluently. This is the foundation, and on it he must build. Moreover, it can only be acquired young; therefore, let it by all means, and at any sacrifice, be got hold of forthwith. But, in acquiring it, every sort of slovenly error will be acquired. It must be got by a habit of easy writing—which, as Windham said, proves hard reading—by a custom of talking too much in company, by speaking in debating societies with little attention to rule, and more love of saying something at any rate than saying well. I can even suppose that more attention will be paid to the matter in such discussions than the manner of saying it; yet, still, to say easily—ad libitum—to be able to say what you choose—what you have to say—that is the first requisite; to acquire which everything must be sacrificed."

2. My second practical hint is: Never make the attempt without being sure of your matter. Every one who can talk extempore can learn to speak extempore—always provided that they have something to say. In all your experiments, therefore, secure by premeditation a good amount of material, digested and arranged for immediate use. This will be your best protection against loss of self-possession. After all, the great thing is to have the matter. "All speaking," says an eminent authority, "which does not presuppose this, is a sham." "Choose a copious subject," said Summerfield, "and be not anxious to say all that might be said. Aim at a strong outline; the filling up will be much more easily attained. Prepare a skeleton of your ideas. This you may have before you. Digest well the subject, but be careful not to choose your words previous to your delivery. Follow out the idea with such language as may afford at the moment. Don't be discouraged if you fall down a hundred times, for though you fall you shall rise again; and cheer yourself with the prophet's challenge, 'Who hath despised the day of small things?'

Paul, exhorting the elders of Ephesus, says, "Take heed, therefore, unto yourselves and to all the flock." Let parents and teachers take heed unto themselves. Some who really love Christ and are trying to walk in his way, set imperfect examples, and do little honor to the profession which they make. They ought so to live as to convince all around them of the fact that they are Christians. A man may be sincere and mean well, and yet his power for good be marred by his ignorance of his duty, and his careless modes of doing it.

Some men are like unfinished statues. The model is all good, and no special fault can be found with the material, but they are only partly hewn out. Enough is done to show us the idea of the sculptor, and charm us with a vision of beauty and grace; but the mallet and chisel have not yet finished their work. Their Christian character is taking shape, but this feature and that are yet in the rough. Their peculiar danger, their peculiar weakness, the sin that so easily besets, is not wholly overcome, and it not only makes its power felt in the hidden warfare of the heart, but shows itself upon the surface. One man is by nature impulsive, ready to resent what he deems an injury, and on small provocation kindling to a flame; and men call him passionate, and want to know if such as he are fit to belong to the church. The native weakness of another is undue love of the world, and men call him avaricious. A third is otherwise not subject to censure, but he is so intent on his business pursuits that he can give God and the church only so much of his time as will suffice to hear a sermon Sunday morning; and in regard to the religious and benevolent enterprises of the church, he is about valueless. Some men, and women too, are blameless abroad, and peevish, self-willed, hard to please at home, thorns in the flesh to those around them.

More than half an hour James had stood there, with the perspiration dripping from his brow, when suddenly his foot slipped, his head reeled, and Mr. Holton saw with alarm that he was about to fall. Then came his sudden exclamation, "Look up, James; look up, up!"

And James did look up. Almost with the suddenness of an electric flash, he rolled his eyes upward towards the roof over his head; and as he did so, the giddiness passed away, he saw just above him a beam, which he grasped, and he was saved.

James thought of this often afterwards. He remembered it many years, and it became a life-lesson to him.

Five years after, he stood on the verge of another height more dangerous than the first. He had left the farm, and sought the counter. New temptations assailed him; pleasant, fair-faced young men invited him to their resorts, beautiful young women allured him, and the red wine glistened before him in the glass. Such were the reports which reached the home of Mr. Holton, and the father's heart was pained. His prayers assailed, while earnest letters pleaded with the tempted youth. "Look up, James; look up!" the father wrote. "When your foot stands on the slippery verge, look up. Your heel will become steady, and you will see Jesus. Grasp him, and you will be safe."

The young man remembered that narrow escape in his father's barn, and he trembled as he thought of it. Was he really now in so dangerous a condition? Was he really sliding as he felt his feet going on that scaffold's edge?

Then came a letter from the mother, tender, and full of Jesus. How it struck upon the heart of the son! He knew that all her every-day life had been like that letter, full of Christ. He remembered her prayers, and now she was beseeching him to pray. He had almost forgotten to do that. His evenings had been so full of enticement, and exhausted nature had demanded so much sleep in the morning, that there seemed no time for prayer. Conscience admonished as he read the letters whose words had been blotted with the tears of the writers.

"Look up, James; look up, up, I say!" He could hear them on that morning in the hot barn. There was a new meaning in them now. He knew there were prayers for him at home, and the Spirit followed him now in his wanderings. He could not doubt it. At length he looked up, and what a flood of light illuminated him! There was Jesus just above him, within his reach, and by the blessing of God he was able to grasp him. He prayed timidly, vaguely at first, then with earnestness. He was saved. His Sabbath-breaking companions could persuade him no longer; the evening revel lost its charms; he looked no more upon the wine when it is red.

—Boston Recorder.

JAMES HALDANE.—The night is fast spent, and the day is at hand, and the nearer we approach to the full enjoyment of blessedness, the more may we feel the attraction of him whom our soul loveth. Many years ago I read in the "Arabian Nights" of a mountain of loadstone. Ships at a great distance felt its influence. At first their approach to it was scarcely perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, until the vessel was irresistibly impelled onward with increasing velocity. At last it

Earnestly he looked up. There was his Saviour on the cross, and he could not look down again. Ever up, up he kept his eyes, and there was no more stumbling. His path was clear and sure. Life, light, and love were in his heart, and high up before him he saw an everlasting crown.—American Messenger.

MRS. ELIZABETH FRY.

Mrs. Farrar, the widow of the late Professor Farrar of Harvard, was intimately acquainted with Mrs. Elizabeth Fry, as the following extract will show:

"Mrs. Fry, the reformer of female prisoners in Newgate, was the third daughter of John Gurney, of Earlham Hall, near Norwich, in England. Her family belonged to the Society of Friends, but she alone adhered to their rules and wore their dress. Mr. Gurney had a princely fortune, and made an excellent use of it. He was early left a widower, with eleven children, and never married again. Home education, under his own supervision, was what he chose, and the happy results of his training showed his wisdom. He lived on a large scale, but without ostentation. His mansion was the resort of talent and worth, and all were kindly received from the prince to the beggar. It is told of Mrs. Fry, that when a girl in her teens, a royal prince, son of George III., was her father's guest, and having heard of his dissipated habits, she invited him to leave the gay throng in the drawing room and accompany her to the school-room, where she preached to him in Quaker style. He was too much affected by her discourse to make fun of the interview, and nothing was known of it till long after.

"Many sisters were attracted by the elegant simplicity and high culture of the family at Earlham Hall. The stricter Quaker youths paid their court to Elizabeth. Among these were Mr. Joseph Fry, who, like the rest, was rejected, but not utterly disengaged, and hearing that an elderly friend of his was about to pay a visit to Earlham, he told him of this rejected suit and begged him to speak a good word for him. The friend did as desired, and on coming away, he asked Elizabeth what message he should carry to Joseph. She replied, 'Tell him, he has no hope, but in the fickleness of woman.' Then I shall tell him he has every hope.' And so it proved; he married his lovely Betsy, and transplanted her from the princely establishment and the gay family party at Earlham, to an old-fashioned house, in a dark court, in the city of London; but this did not disturb the serenity of his wife's well-disciplined mind. She believed that she had been led thereby by the dictated of that inward monitor whom it was her happiness to listen to and obey, and in her later years she used to ascribe her whole course of usefulness to her fellow-creatures to that union with Joseph Fry and her life in London.

"She had been married many years, and was the mother of ten children, when her attention was called to the wretched state of the female prisoners in Newgate by some male friends who went there to see some criminals whom they knew. She was shocked to hear that three hundred women, with their numerous children, were crowded into four small rooms, without beds or bedding, without classification, tried and untried, in rags and dirt, and there they lived, cooked, and washed. Their wretched condition made them so fierce and brutal that the governor of the prison entered this portion of it with reluctance, and when Mrs. Fry, accompanied by one other lady, wished to be admitted, he advised them to leave their watches outside, lest they should be snatched from them. Thus they refused to do, and taking with them a quantity of clothing to give away, they entered that Babel of discordant sounds.

"Their appearance produced a lull, and certainly the tall, commanding figure of Mrs. Fry, with her mild, benignant countenance and her sweet tones of voice, might well make her appear like some heavenly vision to those degraded women. She distributed the clothing, of which they stood so much in need, promised them some comforts, and spoke words of kindness and encouragement to them, such as they rarely, if ever, heard.

"Many years after this, I visited Newgate with Mrs. Fry, and witnessed the thorough reformation that had been effected there. The female prisoners were classified, cleanliness and order prevailed, swearing and fighting had given place to reading and sewing, and a committee of ladies were constantly visiting the prison by turns. The morning that I was there, Mrs. Fry was to have her last religious exercise with sixty female convicts, about to embark for Botany Bay. We entered a good-sized, clean room, and found them all seated on benches in perfect silence at the farther end of it. Mrs. Fry stood at a small table between her and the convicts; a few visitors like myself stood on either side of her. She read from the New Testament a few consolatory passages, and then proposed to pray with them. The women rose, turned round, and kneeled beside the benches; Mrs. Fry kneeled on a hassock before her table, and lifted up her melodious voice in such a strain of tender supplication for help and comfort to the afflicted and sorrowful, as I can never forget. She merged herself in them, and seemed as if she were bearing them up on wings of love to the throne of grace. Such a prayer I never heard before, and never shall again. It was sublime, it was divine, and it moved all present to tears. The poor women sobbed aloud.

—Sunday School Times.

WITHOUT THE NOTES.

The following excellent advice, by the Rev. C. P. McIlvaine, D. D., Protestant Episcopal Bishop of Ohio, is well worthy of being put into practice by every young minister, and, in fact, by every one, old and young, who would open his mouth to declare to his fellow men the truth of the Gospel:

1. My first counsel is that you "boldly" face the obstacles, and begin *ex abrupto*.

The longer you put it off, the greater the difficulty. You may meet with some, indeed, who will recommend a beginning by gradual approaches, such as committing to memory a part, and then going on from that impulse—a method which Cicero illustrates by the fine comparison of a boat which is propelled by the original impulse, and comes up to the shore even when the oars are taken in. Others tell you to throw in extempore passages among your written materials, as one who swims with corks, but leaves them occasionally. But all such expedients are better avoided—in most cases they fail. The best method, I repeat, is to begin at once. When a young painter inquired of the celebrated Gilbert Stuart, how young persons should be taught to paint, he replied, "Just as puppies are taught to swim

—tically a soulless atheism, and such a piety is rank and degenerate superstition. True goodness ever has its root in heaven, and that root is piety. Piety binds us to God, benevolence to man; the two are one in goodness.—Methodist.

JOSEPH JOHN GURNEY.

In the life of this distinguished evangelical and excellent preacher in the society of Friends, we find a reminiscence from the pen of a young visitor, which beautifully illustrates the apostle's idea of charity, while it rebukes evil-speaking.

"Activity of benevolence, practical kindness, seemed to me to be the ruling spirit of Earlham, the seat of Mr. Gurney, near Norwich, England. I did not hear much of great schemes, but I saw much of real acts of charity. The whole household seemed imbued with the same feeling. As I sat pondering on how little I had done, and making in my inmost heart first excuses and then resolutions, I caught sight of some lady's maid or upper servant of the family cheerfully crossing the scarcely tracked path amid the drifting snow, on some errand to a poor neighbor. I have forgotten many and many a sermon and lecture on the duty of benevolence, but that one little act of self-denial has remained in my memory for a long course of years.

"One night I received a striking lesson on the sin of evil-speaking. I had not lived long enough on the earth to know how much mischief a child's inconsiderate talk may do and how frequently it happens that great talkers run off the straight line of truth. "I was talking fast about some female relatives who did not stand particularly high in my estimation, and was proceeding to give particulars of her delinquencies, failing of temper, etc., to the amusement, I supposed, of one or two of the little group who were present. In a few moments my eye caught a expression in that of one of my auditors of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speaking eye; it brought the color to my temples, and confusion and shame to my heart.

"I was silent for a few moments, when Joseph John Gurney asked very gravely, 'Dost thou know of any good to tell us of our friend?' I did not answer, and the question was more seriously repeated. Think; is there nothing good thou canst tell us of her? Yes, I know of some good things, certainly, but—"

"Would it not have been better then to relate those good things? Since there is good to relate, would it not be kinder to be silent on the evil? Charity rejoiceth not in iniquity," thou knowest."

"I was talking of Miss Gurney and any little visitor she might have with her, to go before breakfast into the room adjoining her father's dressing-room, and recite certain portions of Scripture, either of their own choice or his selection. There was a particular appropriateness in the thirteenth chapter of 1 Corinthians, which on the following morning I was desired to read, and afterwards to commit to memory. No comment was made on what I read. It was unnecessary; the reproof was felt, even to the shedding of tears; but the kind voice and silent caress soon spoke of love and peace, and I was comforted. A word spoken in season, how good it is.

"Children are so observant of inconsistencies in those who reprove, that had I ever

found my mentor guilty of the sin of uncharitableness, I should not have failed to put it down in the note-book of my heart; but I truly say that the force of that beautiful precept was never weakened by a contradictory example. I never heard a censorious word pass those calm lips, nor knew a cloud of unworthy suspicion to darken the bright, trusting hope of the best of every one. Most evidently was that grace which I hope all things."

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ment was made on what I read. It was un-

two or three inches wide. The shocks were severely severe at various other towns in the interior of the state.

THE WIRZ TRIAL.

Washington, Oct. 15.—The record of the testimony in the Wirz trial makes 5000 pages of foolscap paper, divided into seventy parts, and contains between 300 and 400 objections and rulings of the court. One hundred and sixty witnesses were examined on both sides, several of whom were individually on the stand two days for examination in chief and cross-examination. Mr. Baker, of the counsel for the defense, thought it would take him seven or eight days to properly read this mass of testimony, in addition to the subsequent task of examining all the points of law, and, last of all, the criticisms of the different classes of testimony and the writing out of his argument. He insisted on having two full weeks for the performance of this labor, saying it was utterly impossible for him to complete it in a shorter period of time.

The court at first gave him eight days and afterwards extended the limit to twelve, but Mr. Baker would take nothing less than two weeks from Monday, and failing in this he chose to submit the case without argument. Col. Chipman, the Judge Advocate, is already preparing his argument, promising to cover the ground on both sides, and will read it next Wednesday, when, as is usual in such cases, the Court will sit with closed doors, and proceed to consider and make up the case before them.

THE EARTHQUAKE IN CALIFORNIA.

New York, Oct. 14.—The Herald's Raleigh correspondent says the North Carolina Convention has re-directed the State for Congressional Representatives, and the first, third, fourth and fifth districts will choose unadulterated Union men. It is believed that an uncompromising Union Legislature will be chosen.

The Herald's Richmond correspondent says Chas. Palmer, the well-known Unionist candidate for State Senate, has been defeated by John H. Gilmer. Out of five candidates for Congress and the Legislature only one Unionist, Franklin Stearns, for the Legislature, is elected. The Constitutional amendment, which removed the disability from holding office as applicable to those who prominently participated in the rebellion, is adopted. This correspondent learns from an authoritative source that the Freedmen have subscribed \$3,000,000 of the \$8,000,000 subscribed for in Eastern Virginia of the several Government loans. The remaining \$5,000,000 has been subscribed for by Northerners doing business in Virginia. Not one dollar has been subscribed by a white native Virginian.

NEW YORK, Oct. 12.—The (daily) Herald's Acapulco (Mexico) correspondent gives an account of a sad state of affairs in that town, owing to the occupation of the Imperialists, who occupy the city during the day and retire to their forts at night. There are but 400 of them. The Liberal forces were withdrawn to the interior. Cases have occurred where the Imperial troops have remained in the city over night, but they were found the next morning nailed to posts, with their ears and noses cut off, a piece of barbarism performed by Alvarez's scouts in the vicinity.

THE DAYENPORT SWINDLE EXPOSED IN PARIS.—A correspondent of a London paper writes from Paris, Sept. 17th, describing the first appearance of the Davenport brothers there, and the detection of the imposture. All the usual arrangements having been made, the brothers were bound to the bench in their box, and the doors closed on them, and the lights put out. The account says:

"The unearthly hubbub of unmusical instruments commences; the spectators ask for light, the spirits, by their interpreter, object; the public is for a moment silent, and the brothers walk out of their box unbound. One of the gentlemen who tied them thinks the ropes produced are not the same as he had used, but the objection does not prevent a second manifestation. This time the brothers, who had entered the box unbound, are found solidly attached to the bench, but a spectator, whose attention has been uninterruptedly fixed on the bench, jumps on the stage, puts his hand on the bench round which the cords are wound, touches a spring, the bench bends in the middle, and the cords fall at the feet of the captives. The rush, the row, were terrific, but the appearance of the commissary of police, who announced that the money would be returned, succeeded in restoring quiet. The company, after examining the mysteries of the cupboard, retired, not sorry to find their money in their pockets, and delighted at having detected the imposture."

GENERAL GRANT'S FORTUNE is made. His success in compelling the "unconditional surrender" of the rebels, has not only secured to him for life the office and pay of a Lieutenant General, but has opened the hearts and purses of a grateful people. Witness the houses given to him in Philadelphia and at Galena. The latest proof of republican gratitude comes from California, whence he has received, from the Ladies' Sewing Circle of Eureka, a silk bed-spread, one side of which is composed of red and white silk stripes, while the other is a blue silk ground, upon which are neatly wrought in the national colors, thirty-six miniature flags, one for each State, with the name of each embroidered upon the blue ground of each little flag. In the center is the national coat of arms and motto: "E pluribus unum," with the following inscription embroidered in yellow silk: "To Lieutenant General Grant, U. S. A., from the Ladies' Social Circle of Eureka, Humboldt County, California." The article brought eight hundred dollars at a Sanitary Commission fair in California.

THE AMERICAN BOARD.—The American Board of Commissioners for Foreign Missions began its annual meeting in Chicago on October 3d. That city is so full, and the number of delegates to this meeting is so large that no little difficulty has been experienced in the attempt to find quarters for all who attend.

Captain Wirz is suffering from inflammation of his right arm, which was wounded by a shell. He seems to have recovered from the depressing effects of his nervous attacks, and has therefore exhibited marked calmness during the trial of late.

A letter from Spangler, one of the assassination conspirators now at the Dry Tortugas, is published here to-day, in which he strongly asserts his innocence, and declares that he knew Booth but slightly.

MEAT FOR THE MILLION.—Hon. W. Gilpin, who has participated in nearly all the early explorations of the remote West, said in a recent lecture:

"On those immense plains, once popularly supposed to be deserts of shifting sand, I found thirty-five head of aboriginal cattle,

and when we consider the wild horses, the

THE ADVENT HERALD.

the South, received from intelligent and reliable sources, are of a character to indicate that much must be done for the negro by his friends at the North, to prevent suffering the coming winter. The National Freedmen's Relief Association of New York makes public the following:

"From Louisiana we hear: 'There are several thousands in my charge throughout the parish. It is really pitiful to see their necessity and hear their sad cries for help. The women and children are usually worse off than the men. A large portion of those at the colony are crippled, infirm most of them bruised and mangled by cruel task-masters.' Mr. Kinne writes from Florida: 'Since the suspension of hostilities, many are coming from the plantations because their former masters refuse to remunerate them for their services in raising the crop now ready for harvest, either by wages or a share of the crop. Many others are driven by violence and threats from their homes on the plantations, stripped of everything, and compelled to wander without food for days, except what may be gathered in the woods, or begged of their colored friends by the way. The condition of those who come to us for care and protection defies description.'

From North Carolina we have the same sad story: 'Old men and women, who have worked all their lives long, are driven away without one mouthful of food, and hardly clothes enough to cover their nakedness. Hardly a day passes but my sympathies are strongly appealed to by some case of entire destitution.'

THE EARTHQUAKE IN CALIFORNIA.

San Francisco, Oct. 9.—The damage done by the earthquake yesterday will amount to considerable, many houses needing new walls, new plastering and repairing. The City Hall was damaged in front to such an extent that portions of the wall will have to be rebuilt at a cost of several thousand dollars. The old Merchant's Exchange building, opposite the Custom House, will require rebuilding. No really substantial building was seriously damaged. Santa Cruz felt the shock more than other town in the State.

Several brick buildings were so badly damaged that they will have to be partially rebuilt. A dispatch from there says there was a general tumble down of chimneys, and those left standing turned partially around. The motion was apparently from east to west. The ground along the river opened in fissures and spouted water like geysers. The people are unable to use most of the wells, which are either dry or filled with sand. The chimney at the powder mills was thrown down and other injury done to the works. A portion of the walls of the new hotel was thrown down, but the foundation is still firm. The smash in drug and other stores is great. Some very narrow escapes from falling chimneys are reported. The tide rose very high at the time of the shock and fell very low immediately afterwards. Ten or eleven distinct shocks were felt since the first shock up to 5 o'clock this A. M., as well as a number of slighter visitations. The losses are estimated at \$10,000, and may exceed that sum.

CONNECTICUT VERSUS NEGRO SUFFRAGE.

One of the cardinal doctrines of the Democratic faith is that all righteous governments are derived from the consent of the governed, and no taxation without proper representation; and yet the professed Democracy of the country go rank and file against negro suffrage. Connecticut last week gave a majority of over six thousand votes against an amendment to her Constitution, proposing to allow the elective franchise to her colored citizens. We are sorry to have to record that act of injustice. Viewed in all its bearings upon philanthropy and Christian civilization, it was as impolitic as it is unjust. The next generation will be ashamed of the record which that act makes in the history of that State. It will do to stand alongside of the code of blue laws. It is an act of unmilitated selfishness, narrow, blind, bigoted and mean, the offspring of an ignorant and foolish prejudice. We are sorry that professing Democrats do not prove themselves on this question to be true Democrats of the old genuine stock and men of principle; for in casting that vote, every intelligent Democrat violated the fundamental principle of his party, and wounded his own political conscience, if he had any conscience to wound. We regret that so many selfish, prejudiced, blinded and unjust Republicans were found to turn the election against the question in its important relations to national questions now pending—questions of wise policy and national justice. That decree will yet be reversed.—*Zion's Herald.*

TERIBLE CONFLAGRATION IN STAMBOUL.—A Constantinople letter in the Tribune says that, on the 5th of September, a fire broke out in the Turkish quarter, near the Custom House, on the Golden Horn. It is said to have originated either in the shop of a candy merchant or in an adjoining coffee house. The wind was blowing a gale from the north, and within an hour 1000 houses were in flames. The scene was terrible, and only for a fortunate change of wind, the great public buildings and the mosque of St. Sophie would have been sacrificed. Next day the wind increased in fury, and the whole city was in peril from the flames. Hundreds of houses were torn down to stop its progress, but it leaped these barriers, and sent such a storm of burning coals before it that it kindled fires half a mile in advance. About noon, another slight change in the wind turned the current of fire toward the sea of Marmora and saved the rest of the city. By evening it reached the sea; the wind suddenly went down and the progress of the fire along the coast was stopped. It is estimated that from 6000 to 8000 houses were burned, including more than a hundred palaces, eight mosques, two churches, five kahns, and many public baths. It is estimated that the sufferers by the fire number about 75,000. The space burned over is about two miles in length and half a mile in width, including some of the wealthiest and some of the poorest quarters in Stamboul. The Turks are the heaviest sufferers.

THE HOUSE OF COMMONS.—A religious census of the new House of Commons shows that there are as representatives of English constituencies, thirteen Independents, twelve Unitarians, five Jews, three Catholics, three Quakers, one Baptist, and one Wesleyan; as representatives of Irish constituencies, thirty-one Catholics, one Quaker, and one Independent; as representatives of Scotch constituencies, three United Presbyterians, two Free Churchmen, one Independent, and one Unitarian; making the total number of dissenters in the new House of Commons forty-four, and the number of Catholics thirty-four.

HOW TO MAKE BARREN TREES FRUITFUL.—Persons unacquainted with the physiology of trees, wonder why taking a ring of bark from a tree that is barren, will make it produce fruit. This is owing to the physiology of the vegetable kingdom. The sap of plants and trees ascends in spiral vessels commonly called pores, forming in its ascent the *albumen*, or what we commonly call the sap of the wood, immediately under the bark,

and descends in the outer bark. To stop the sap from ascending from the roots to the branches, it is necessary, then, to girdle through the sap, or white wood, to the black wood, or heart. To stop the sap from descending to the root, all that is necessary is to take the bark off, without injuring the albumen or white wood. The principle then, is, if you wish to kill a tree, cut through the albumen, or white wood, and stop the sap from ascending to the branches. If you wish to make it produce fruit, take off a narrow rim of bark, which, preventing the sap from leaving the branches, retains it for the benefit of the fruit.—*Ohio Farmer.*

THE CATHOLIC CONGRESS OF GERMANY.

We give in our department of religious intelligence a brief abstract of the proceedings of the Roman Catholic Congress which was recently held at Treves, Germany. As the Catholic Congress of Belgium does not meet this year, and that of Switzerland is too small a body to attract general attention, the meeting at Treves is the only noteworthy demonstration of this kind by the Roman Catholics of Europe during the present year.

The Roman Catholics of Germany held their annual Congress this year at Treves. It was numerously attended, and was thought by those participating in it to have been more successful than any of its predecessors. As the Catholic Congress of Belgium does not meet this year, a large number of Belgians were present. Count Montalembert and other distinguished foreigners who had been expected, did not, however, make their appearance. The reports made to Congress on the state of Roman Catholicism show great progress of Roman Catholic societies among mechanics, merchants, students, and so forth; the success of a society for the issue of Catholic pamphlets; and a good prospect for the establishment of a Roman Catholic University, which is to be independent of State governments. This German Catholic Congress begins to attract some attention, because the other Catholic countries have nothing like it. On the political and social life of Germany, however, its existence is but little felt.—*Metho-*

THE CONVENTION.

The Evangelical Convention, which met in Cleveland on the 27th of last month, adjourned after holding a delightful session of two days. The number of delegates present was nearly three hundred. They came from nearly every part of the country, and represented a dozen or more different religious denominations. The Convention was presided over by Chief Justice Chase, who took the deepest interest in all its proceedings. On

taking the chair he delivered an address, which, though brief, was exceedingly appropriate. He declared himself in the heartiest sympathy with the objects for which the Convention had been called, and hoped great good would result from its deliberations. We cannot refrain from saying that this coming of Judge Chase from Washington City to Cleveland to attend a religious convention reflects an additional honor upon the man, and is a special token of God's favor to our rescued country. Religion in high places is what this nation has not always had—it is what it greatly needs just now. Would to God that all our public men would imitate the illustrious example set them by the Chief Justice.

The unanimity of the Convention was remarkable; its spirit was very fine indeed—truly catholic and Christian; and its discussions were earnest and interesting. The object for which the Convention was called was secured by the organization of THE AMERICAN CHRISTIAN COMMISSION. It consists of sixty members, with power to increase their number. Chief Justice Chase is temporary President; Rev. J. P. Durbin, D. D., Vice President; Rev. W. E. Boardman, of Philadelphia, Secretary. The Commission meets in New York this month to effect a permanent organization and to perfect a plan of operation. This plan, it is thought, will be as nearly as possible a copy of that so successfully pursued by the Christian Commission. It will propose to reach, by various agencies, all the unreached masses of the nation, and bring them under the saving influences and power of the gospel. This is a work greatly needed to be done, and let us pray that God may own the American Christian Commission as the honored instrument for its speedy accomplishment.

THE CHICAGO TUNNEL.

The following account of a visit to "The Chicago Tunnel" is taken from the Chicago Tribune:

On the 16th of August I was in Chicago, and thought I ought to visit the tunnel. I was told that I could see the shore shaft, but they would not let anybody go down. I did go down, and I saw the whole thing. For this privilege I am indebted to Mr. Rose, one of the Board. During my journey there were times when I doubted about its being much of a privilege. Mr. Rose took me to a shaft near 9 o'clock at night. A sort of elevator filled it, and it was worked by an engine, with a strong wire-rope. They had been bringing up dirt, which is sold at 10 cents a load.

The two miners stepped on the platform of the elevator. One was named Edward Everett. He inspects the brickwork for the city, and examines every brick. The city keeps one man in the tunnel every moment to watch the progress, and to guard against bad work and danger. For there is danger. Of course there is. It is in case they come to quicksand, or springs which rise up to the bottom of the lake. At that time they had advanced about three quarters of a mile. The waves of Lake Michigan are over them. When steamboats pass, they plainly hear the working of the engine and the paddle-wheels. Then we went back by the masons and those making mortar, and again I was on the car. I was glad to return. I was glad no accident happened. At last we reached the shaft, the elevator was ready, I stepped in it, and was again in the world. Mr. Rose was waiting for me in the office, and said I had been down only about an hour. It seemed to me a century.

STRANGE PHENOMENON.

From the Chicago Tribune of the 27th ult., we take the following item. It is from the correspondence of the New York Tribune:

HOT WEATHER IN ALGERIA—A SIROCCO UNDER WHICH HOUSES BURST THEIR WALLS AND FORESTS ARE LIT UP IN FLAMES.

The miners told me they were ready, and pointed to the place on the platform where I was to stand. It was something like the platform where they hang folks, and a rope was overhead, but for another purpose. Then we started. The motion was swift and easy. It was 77 feet to the bottom, and we soon reached it. The tunnel was before me, not much larger than a good sized brick oven. It was profoundly dark within. Out of it came cold damp air. Leading into the tunnel is a railroad tract, and there stood one of the cars on which they haul brick, lime and dirt. Usually they have a mule, but there was none down at that time. One miner sat on the front part of the car with his lamp, in his hand. They gave me a little board to sit on. I sat and sat and waited on the middle of the car. The arch above was so low I had to stoop or my head would have touched. The other miner was talking to me. He bent forward and pushed the car.

Then we started. Immediately a cold blast came out of the tunnel. I almost regretted I had come, but I knew there was fun ahead, and I would not be frightened. After we had gone a few rods one of the men said we were under the lake. I asked him how far it was to the water. He said it was about 40 feet. The lamps flared in the blast and almost went out. The car rattled, and its echoes rolled through the tunnel like a constant peal of thunder. On the right side of the wall, every five feet, the distance was marked in black figures. At the upper turn of the arch extended a black six-inch pipe, made of sheet-iron, through which the engine draws the bad air out of the tunnel. Not only is there bad air, but they find inflammable gases. Once they took fire; there was a great light through the tunnel and one man was badly burned, but he still lives. There seemed no end to this black pipe, to the black figures, nor to the tunnel, as we rolled through the chilly and damp air. It was the blackness of darkness before, and the same behind. The scene was like that in a sick dream, like a nightmare in which there is no relief and no change. Unless a man's duty lead him he can have no business here. Had I not wanted to describe the place I would not have dreamed of going down. One can visit no other place in the world where so suddenly he may be cut off from human help. Should they strike a vein of quicksand, the waters rushed in; immediately they roar through the tunnel, they pass beyond one, they rise in the land shaft, and he will be seen no more. Some say that if one can swim well he may be saved. He will swim with the advancing waters, and he will rise in the shaft; but such will be the pressure of the water of the lake, that he will be propelled with the velocity of a cannon ball, and he will be thrown out of the shaft in a monstrous jet of water and foam.

Should he escape here, the chances are that the whole country was on fire. Entire mountains burst forth in a flame like a volcano, and burning forests lit up the waters of the harbor, and made the stars look pale. It was a sublime horror. There are rumors of loss of life, and the damage done to property is necessarily enormous. Many farms, barns, and stacks, have been entirely destroyed.

THE PLAGUE OF LOCUSTS.

The desolation caused in Palestine and Syria by enormous swarms of locusts, exceeded any that has been known there for centuries. In April, large dark clouds appeared, which coming down, proved to be locusts, so great in number that the land was covered. They buried themselves in the ground, and deposited their eggs, which the Arabs destroyed in incredible numbers, but to very little effect. About the middle of May small black heaps were observed accumulating, and in a few days they began their desolating march in regular lines, like an army. They consumed the plantations, and entering towns and villages, destroyed the vintners, defying all human efforts to resist or stay their progress. The growing fruits have been destroyed, and hardly a green thing is to be seen in the richest portion of the country, causing great suffering all over the land.

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TWO QUALITIES OF MEN.

There is a negativeness of character which is often mistaken for amiability, or impartiality, or some other kindred virtue. The person possessing it never takes sides on a question of importance enlisting the interest and action of men, and is equally well pleased whichever party wins in the contest. The future of the Church, of the government, of society, of man, are of little account to him, so that he is let undisturbed in his quiet, plodding, aimless journey through life. He avoids the opposition, strife and bitterness encountered by the positive man, but he is practically, and for all useful purposes, nobody; accomplishes nothing in life, and dies to be forgotten almost as soon as he is under the ground.

On the other hand, there is a positiveness of character not unfrequently mistaken for hardness, selfishness, arrogance, querulousness. The positive man has a purpose in life, and in all questions of great interest firmly plants himself on one side or the other, and will make himself unmistakably felt, whether the decision be for or against his cherished view. All matters of public interest engage his best powers; and find in him either an earnest advocate, or an active, persistent opponent. Men will call him hard names, and some will heartily hate him; but then he is a force in the world, and all there is of science, art, education and government, is attributable to him. While he lives, he is the only useful element in society; and after his death, even his enemies will rejoice in their efforts to perpetuate his memory among men.

WASHING RECIPE.

Messrs. Editors:—Seeing an article in your paper of the 2d inst., headed "Improvements Suggested," in which the writer states that chemistry instead of mechanics should be referred to in making washing easy, I thought I would send you a recipe which my wife has used for more than a year, without damage to the clothes. If you will give it a place in your paper it may be the means of preventing a great many lame backs and sore fingers from hard rubbing.

To 16 quarts of rain-water add 3 lbs. of sal soda and 3-4ths of a lb. of unslacked lime. Set it over the fire until it is just warm, then stir it well and set it away for use. Take one pint of the fluid to two pails of water, and boil the clothes in it. The dirtiest of them will come out white and clean with very little rubbing. There is no danger of its rotting the clothes, as we have thoroughly tested it. It is within the reach of all, and costs only about two or three cents for a common washing. A SUBSCRIBER.

Milwaukee, Wis., Sept. 5, 1865.

Obituary.

MR. AMOS ROWEN.

Died in Kensington, N. H., August 9th, Mr. Amos Rowen, aged 28. He was a musician in the army. He got his discharge, and came home a few days before his death, apparently well, but was taken suddenly and violently sick, with congestion of the lungs

List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Act 20: 35.

Amount from persons who have paid in full for one year from Nov. 1, 1864, \$205 00
Peter Parady, 8 00
Geo. Dickey, 5 00
Maria Scott, 5 00
Joseph Clough, 5 00
W. W. Hawkins, 5 00
Maria West, 5 00
M. A. Frank, 5 00
D. E. Wetherbee, 5 00
Geo. Fisher, 5 00

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$595 42

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over; shall men give into your bosom."—Luke 6: 38.

Amount previously received, \$1,496 87

FOR MISSION HOUSES.

Amount previously received, \$1,916 65

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received, \$11 46

TO BUILD A HOUSE FOR AUNT PRISCEY.

Amount previously received, \$1 00

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$21 00

The Family Circle.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray,

Who loans at twenty-five per cent,

For then I think the borrower may

Be pressed to pay for food and rent;

And in that book we all should heed,

Which says the lender shall be blest,

As sure as I have eyes to read,

It does not say, "take interest."

I do not like to hear him pray

On bended knees about an hour,

For grace to spend a right the day,

Who knows his neighbor has no flour;

I'd rather see him go to mill

And buy the luckless brother bread,

And see his children eat their fill,

And laugh beneath their humble shed.

I do not like to hear him pray,

"Let blessings on the widow be!"

Who never seeks her home to say,

"If want overtakes you, come to me."

I hate the prayer so loud and long,

That's offered for the orphan's weal

By him who sees him crushed by wrong,

And only with his lips do feel.

I do not like to hear her pray,

With jeweled ear and silken dress,

Whose washerwoman toils all day,

And then is asked to "work for less."

Such pious shavers I despise;

With folded hands and sire dure,

They lift to heaven their "angel eyes,"

Then steal the earnings of the poor!

If wrong, I hope to be forgiven;

No angel's wing then upward bears

They're lost a million miles from heaven.

ARTHUR TAPPAN.

On one act of this merchant prince turned the Tract operations of this country. Near the close of 1824, the Tract Societies at New York and Boston were negotiating for the formation of a truly national institution, in which all the tract societies of the country might be united, when Arthur Tappan at New York sent word to William A. Hallock, then Assistant Secretary of the Society at Boston, that if he would visit New York, and money was wanting, it should be forthcoming. The visit was made, and after many prayerful consultations of Christian brethren, Mr. Tappan one evening, at his own house, said to Mr. Hallock, "What do you want? what kind of a building? how large must it be?" "That must depend on the extent of the Society's operations," was the reply; "we might have the printing in the fourth story, the binding in the third, the general depository in the second, a store in the first to accommodate New York, and the rest of the first story and the basement might be rented to pay the debt, if any was incurred." "Well, I have determined to give \$5,000 to it," was the immediate response. Within a few hours three other men, Moses Allen, now Treasurer, Richard T. Haines, Chairman of the Finance Committee, and W. W. Chester, gave \$5,000 more; \$20,000 was raised, and soon increased to \$25,000; the present site of the Tract House in Nassau-street was purchased; the national Society was unanimously organized by delegates from tract societies in all parts of the country; the building was erected; and the work entered on and prosecuted with an energy and success rarely equaled. For eleven years Mr. Tappan was chairman of the Finance Committee, and gave the Society not only his continued liberal contributions, but his wise practical counsels and untiring and efficient personal labors. His heart was with the destitute and perishing; he was an active tract distributor, adding charities for the body to feed for the soul; calling in active Christian co-operation, and superintending and encouraging the labors of many.

In a meeting of gentlemen in the Tract House to raise funds for supplying the destitutions of the great West, Mr. Tappan very characteristically said "I want to give two tracts to every family in the valley of the Mississippi, so that none shall be passed by. I will give \$1,000 for this object."

We believe that in the earlier years of this century there was a sacredness in the benevolent movements which then

took their rise, and in the evidence of the true conversion of a soul to God, which many of the young can now hardly appreciate. The churches, after a long and fatal slumber, had awoke anew to the truth that except a man be "born again" by the power of the Holy Spirit, he must perish, and to the duty of seeking the personal salvation of "every creature." This gave rise to the formation, in 1810, of the American Board of Foreign Missions, in 1816 the Bible Society, in 1824 the national Tract Society, and contemporaneously many other kindred institutions. Few men felt this inspiring impulse more deeply than Mr. Tappan. Born in 1786, in Northampton, Mass., and passing seven years as clerk in a store at Boston, his youth was spent in a dark period of the church. He had a godly mother, Sarah Homes, a descendant of the eminent William Homes, and intimate with the missionary Mayhews of Martha's Vineyard—as she was also a relative of the celebrated Benjamin Franklin; but though her son's moral character was spotless, we have no evidence of his conversion to God until, when at about the age of thirty, he joined the church of the Rev. Dr. John M. Mason. Then, "redeeming the time," he consecrated himself, body and soul, his power to accumulate wealth, his personal toils and prayers, all he had and all he was, in unreserved devotion to Him who gave himself a sacrifice for perishing men. He made princely gifts for many noble objects: for founding Auburn, Lane, and other theological seminaries; aiding young men in preparing for the ministry, and strengthening weak churches; he was himself a hard worker in Sabbath-schools; his heart bled for the suffering and oppressed; there seemed no limit to his constant gifts or personal labors, though his business as a merchant was for many years as absorbing as that perhaps of any other man, in any land.

Mr. Tappan commenced business in Portland, Maine; was for a time in Montreal till the war of 1812; and in 1814 established himself in New York, where in 1817, in Hanover-square, he entered on that successful career as a small merchant which made him for near twenty years one of the most prosperous and distinguished merchants of the city, having the confidence of all in his unbounding integrity, and his business extending throughout the whole country.

In the great commercial crisis of 1837 he suffered immense losses; and not long after turned his attention to other and more retired occupations, by which he obtained a comfortable subsistence for his family, and the ability still to contribute, though on a greatly diminished scale, throughout his protracted life.

"Our great system of benevolent institutions," says an able writer who knew him well, "owes its expansion and power, in a great degree, to his influence. His example inspired the merchants of New York with the principle of enlarged benevolence, leading them to give their hundreds and thousands and tens of thousands where before they were accustomed to think it a great matter if they gave their tens or fifties. His wise counsels and energetic determination and munificent donations decided the formation and destiny of the American Tract Society, and gave it the strong and steady career on which it has advanced for so many years. His thoughtful mind planned the great enterprise of the American Bible Society of giving a Bible to every family in the United States, and his pledge of ten thousand dollars rendered it impossible that the work should be undertaken—and done. Many others might be named of the great social movements of the last forty years, which owed their being to his power to his comprehensiveness of vision, sagacity of forethought, or largeness of liberality. Hardly any one can be named which did not become what it was, at least in part, through his agency and influence. It was a large heart, gifted with most extensive foresight, guiding a singularly effective will."

The Rev. Dr. Bacon, of New Haven, adds, "In 1827, a series of articles from the pen of Professor Morse directed particular attention to the need of a daily commercial newspaper in New York which should not be defiled with theatrical advertisements and laudatory discriptions upon naked actresses; and such a newspaper was established at Mr. Tappan's expense of many thousands of dollars. And when it appeared that pious young men were hindered from coming to Yale College for want of means, he assumed, in 1826, the responsibility of paying for the tuition of all beneficiaries in the college till the number should be more than a hundred."

In 1830, an event occurred which seems to have given a new direction to the main current of Mr. Tappan's future life. Mr. Garrison was then in prison at Baltimore for the non-payment of a fine imposed on him for an alleged libel as to the domestic slave-trade, and this being known to Mr. Tappan, he "promptly paid the fine and set him at liberty, getting the start of Henry Clay who was taking measures to do the same thing." This led Mr. Garrison to spend a week in Mr. Tappan's family, mildly and ably laying before him all his views of the abominations of slavery; and from this time

onward the destruction of that system was evidently prominent in all Mr. Tappan's plans and efforts.

A most competent witness says of him, "As a business man he exercised a paternal regard for the welfare of the large number of clerks in his employ. While he avoided every thing obtrusive, he insisted that they should board in respectable families, regularly attend church on the Sabbath, abstain from sinful amusements, and shun vicious companions. He was unostentatious, simple in his habits, and hospitable. He had a profound reverence of God, and was a lover of good men of every denomination. He was an exemplary Christian, and looked forward to death as an introduction to an endless life of happiness, placing no reliance on any good deeds, but resting solely on the mercy of God through the atoning sacrifice of the Lord Jesus Christ. His prayers were peculiarly characterized by profound humility, tenderness, and child-like simplicity. In his last letter to one of his brothers, he wrote, 'I feel that I can say, Lord, now letest thou thy servant depart in peace, for mine eyes have seen thy salvation, and the emancipation of the poor colored people.'

After fifty years of faithful service for Christ and the souls of men, Mr. Tappan, in his eightieth year, July 23, 1865, at his residence in New Haven, peacefully and thankfully entered into rest.—*American Messenger.*

THE LOST OPPORTUNITY.

A small group was gathered in darkened parlor, their faces clouded by deep anxiety and sadness. In the centre stood an elderly gentleman of grave demeanor, slowly drawing on his gloves preparatory to departure, his countenance indicating but too plainly to those waiting hearts, that his call in the chamber above had left very little, if any, room for hope.

"Tell us the worst, Doctor," said the elder sister of the invalid youth; "we have been trying to comfort him, but he is too much. How could she speak to him of death! A tide of tears was rushing up from her heart, which must be concealed.

"Brother, dear, do you—"

The door opened, and a young man entered.

"I am glad to see you, George," said the brother, pleasantly, holding his attenuated hand. The sister greeted the visitor, but hurried from the room, glad to escape to her chamber, where her bursting heart could find vent.

As the grey light was just breaking through the gloom on the following morning, a group stood around the bed to see the soul depart—the pastor with them.

"Speak to him again," entreated the sister; "try to catch one word."

"Is Christ leading you through the dark valley?"

"Don't talk—to—me," gasped the dying youth; "I—want—to—sleep."

And the weary eyes closed to take the last long sleep from which there is no awakening. Whither had the spirit fled? Not until the secrets of men are revealed shall it be made known.—*Sunday School Times.*

"Do you really wish to know my candid opinion, my child?" he asked, stroking her hair in his fatherly way.

"Yes! yes! do not I treat you, sir, keep it from us."

He hesitated. It was a duty of his profession from which he always shrank, the smothering out of the flame of hope. With a voice as tender as a sullen merchant which made him for near twenty years one of the most prosperous and distinguished merchants of the city, having the confidence of all in his unbounding integrity, and his business extending throughout the whole country.

In the great commercial crisis of 1837 he suffered immense losses; and not long after turned his attention to other and more retired occupations, by which he obtained a comfortable subsistence for his family, and the ability still to contribute, though on a greatly diminished scale, throughout his protracted life.

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THE ADVENT HERALD.

ing. A man sits on a seat elevated six or eight feet, to turn the rope and thus turn the drill, and by turning a screw attached to the coupling, to lower the drill as it cuts its way down, the weight of the drill-shaft falling, giving the blow. The hole is full of water all the time, and running off. When they wish to raise the drill, they unhitch it from the walking-beam, and run a belt on to the windlass, which raises it out of the hole. They had got down 260 feet, therefore about 230 feet of rope was down in the hole or well when drilling, and will increase as they go down, till seven or eight hundred feet have run out. The rimmer is the length of the drill, three or four feet, and nearly square, and largest at the lower end—the sides somewhat concave, so that, as it is churched down and turned round, it rims out or enlarges the well, and smooths off all inequalities. The pump is a tin tube, about four or five feet in length and four inches in diameter, with a cast-iron bottom, with a valve opening upward, and, when let down, fills and is drawn up by a rope fastened to an iron ring at the top—very simple. Thus day after day, and month after month, the man sits turning the drill, the engineers and firemen drive the machine, and the blacksmith sharpens the drill, in hopes of a fortune, yet all in uncertainty! Not so the Christian. He has oil to light him by the way, and an eternal fountain and fortune in certainty, if he will work and wait in faith. I have described this drilling process for your readers, for, as much as I have travelled and read on it, I have never come across it so as to understand it. I have said before that this is a very flat country. It would scare the people here to see the hills and mountains of New Hampshire, Vermont, and New York or Pennsylvania. And the people of these states would wonder to see the level country and straight roads of this. Usually we see ahead from two to five miles. In some directions you can travel ten, twenty, forty and to sixty miles, with scarce a rise or fall in the road worthy of notice; about all in any road is in the gullies which the road crosses. These they usually lay out and cross straight ahead, instead of winding the road up the side to make it easy. This is unwise, but so laid out by Government, and so continued. They laid out the land in what they call "concessions," seven-eighths of a mile wide, and two miles long, and roads between. One is called the "concession road," and the other the "side road." The concessions are numbered, one, two, three, &c., through the town, and a farm is a hundred acres, called a lot, and runs through from one concession to another, two fields wide and a lane in the middle, between. So in the earlier survey; in some later they make them double in width, i.e., the concessions and the farms on each road, and meeting each other in the middle. I think this better. Half the number of roads and as good again is good economy. We have all the great splendid names of England and U. S. A. A stage runs from near here to London, Liverpool, Manchester and Paris. Boston is a place of eight houses, and Mount Pleasant a small little village of twenty or thirty, with three churches and a Wesleyan school. Brantford is a smart city of river and railroad, built of brick, white and red—court-house and prison, about six thousand people, not so many near as two years ago, so many came from the States to avoid the draft both North and South. A Congregational church was started, mainly or those from the States—a firehouse not yet completed. Here I found two families I knew in my former visit, by the names of Pearce and Powley, and we renewed our acquaintance with interest to us all. Bro. Pearce and family went with us to Cainsville on the Sabbath, and aided me in the meetings, and also to Onondaga, in the eve, six miles distant. Here I preached to a Baptist church whose minister was sick, but they never thanked me, paid me, nor asked me to eat, drink, sleep, or stop all night, or come again; so I rode six miles, making eighteen that day, and speaking three times; rather hard. D. I. ROBINSON, Port Dover, C. W., Sept. 21, '65.

NAURAL AFFECTIONS IN THE SOIL OF PURE HEARTS.

Duty to Christ may require a man to leave father and mother, wife and children, and to act, to use our Lord's strong figure, sometimes as if he hated them; but the gospel is not calculated, as it certainly was not intended, to cool, to freeze, to blight our natural affections; and, like the influences of winter on smiling, singing streams, to lock them in chains of ice. They were not saints, but sinners, of whom the apostle said, "They are without natural affections;" and elsewhere than in those streets where you see mothers buying drink to debauch themselves, with the money that should feed and clothe the skeleton infants they carry in their arms, the ragged, shivering, hungry children, at their side—everywhere, indeed, sin is found blighting the affections that cling like sweet wall-flowers to the ruins of humanity. Religion makes better, but sin worse, husbands, wives, parents, children, brothers, sisters—producing such an effect on the heart as a cancer on the bosom it attacks. It hardens it; and next destroys what it has hardened; and, at length, turns an object of love and beauty into foul and hateful loathsome. But piety, ever favorable to humanity, intensifies, while it purifies, the best affections of our nature. And so did I wish to illustrate, and by example enforce, generous friendships and domestic love, I would seek them in the Bible—there where the old man clings to Benjamin, saying, with a voice choked by emotion, "Joseph is not, and Simeon is not, and ye will take Benjamin away;" or there where their brother, within whose bosom the tide of affection had been rising till his heart was ready to burst, no longer able to restrain his emotions, cries, "I am Joseph;" or there where David pours forth in tears and touching numbers his sorrow over the fate of Jonathan, or melts all who hear him as he goes up to his house, wringing his hands at the death of Absalom, and crying, "O my son Absalom, my son, my son Absalom!" would

to God I had died for thee, O Absalom, my son, my son." The natural affections found then, as they find still, their most congenial soil in pure and pious hearts.—Dr. Guthrie.

WHO SHALL ABIDE?

(BY SAMUEL ZELLER, OF MANEDORF, FELLOW-LABORER AND SUCCESSOR OF DOROTHEA TRUDEL.)

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not his mind, nor taketh even a oath against the innocent. He that doeth these things shall never be moved." (PSALM 15.)

It has often been felt with regret by many, that their remembrance of the blessings they have experienced amongst us has been so easily effaced, and that very frequently. They do not hold fast that which they have received; therefore I should like to send you a few reflections on a text which concerns us all, at a time when the instability of men is painfully manifest.

The question is very frequently asked, "What must I do that peace may enter into my heart, and abide there?" Any one who has himself felt the love of Jesus in his soul must acknowledge that it is difficult to be a Christian; that is to say, it is difficult to become a believer, and still more to continue a consistent one. The laws of nature respecting the gravity of bodies and their attraction to the earth ordain that any object thrown from its surface must fall again to the ground; whatever proceeds from the earth must return thither. How sad it is that human beings should be drawn down and held fast to the ground like dead, helpless bodies, while their spirits would fain fly upwards. Well is it for us there exists a power of attraction stronger than that of this world—a magnet which draws us heavenward. "Draw us, we will run after Thee." A balloon must retain the rarefied air with which it has been filled, if it is to remain in the clouds, and not merely float upwards for a time. We are, so to speak, double beings, partly proceeding from the earth, and partly from God. It is the spiritual nature within us which enables us to rise, even as the rarefied air causes the balloon to ascend, freed from the earth even while it hovers over it.

In consequence of sin, our spirits are so drawn downwards that they struggle against God's Spirit in us, though he alone can keep us above all the misery and wretchedness of the world. As long as the temperature of our hearts is warmer than the atmosphere around us, as long as we do not permit the cold air about us to chill what is within us, we shall continue like the balloon rising constantly heavenward, but if we grow dead and cold we must fall back again to earth. This is why Jesus speaks so much about "abiding."

We live in an age of awakening, when the Lord has furnished many of his servants with spiritual weapons and rousing power to conquer unbelief. He grants a spirit of prayer, and calls forth revival and animation; and oh! how much we all need to inhale this precious breath from heaven. These are never-to-be-forgotten days, in which men for the first time listen to the Lord's voice in their hearts, and just at present there are so many who have been aroused and awakened from their deadly sleep that we are reminded of the prophet's words, "I will send for many fishes, saith the Lord, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountain and from every hill," and yet the Christian surveys the future with anxiety. As he thinks of that word, "abide," he rejoices even with fear and trembling in the outward advancement of God's kingdom, as the question resounds in his ears, "Who shall abide?"

Even Paul gave utterance to a cry of sadness when he once wrote to a congregation, "Where is the blessedness ye spoke of? for I bear you record that, if it had been possible, ye would have plucked out your own eyes and given them to me." What a master-touch this is, and yet it is a minor chord; the one discord in it consists in its being a thing of the past.

Perhaps many of us once took delight in prayer, and received gracious answers to it, but how is it now? Many of us were once able to give a bold testimony from the warmth of our love, but how is it now? How sad, if you could once speak and are now dumb, and obliged to sit there sorrowfully and silently. Your harps hang on the willows of Babylon; why cannot you use them? Many could tell us of how much they could once love and labor, and bear and suffer; that no toil, no undertaking, was too much for them; that well doing was their pleasure, and suffering for others, their enjoyment; but all this is now in the past. They now feel constrained to admit that they look on praying and Bible-reading as their duty, that they keep the commandments of God, the more surely shall we have endless peace, and a prayerful spirit in our hearts.—Revival.

THE TERRIBLE CHAIN.

There was once a captain of a vessel promenading gaily on the banks of a stream not far from its mouth when the sea was at low tide. As he looked right and left without paying any attention to his feet, he did not see extending before him a great chain of which one end was attached to a ring fastened to the rocks of the shore, and the other to an anchor buried in the sand in the middle of the river. Not seeing it, he struck it with his foot, stumbled and remained fast. His foot had passed through a link, and he could not withdraw it. He made repeated efforts, he turned his foot in every way, but all was useless. Then he cried for aid, and men, who were fishing some distance away, heard him and ran to him. Immediately they attempted to withdraw his foot, employing all their strength, but it began to swell, and their good will availed nothing. What can be done? To unfasten or raise the chain would not be possible. It was one of those masses of iron that one can not remove, but by the aid of a captain, and there was no time to lose, for the tide was rising. Let us call a blacksmith to cut the chain, said the men; and one of them was dispatched to the nearest village, which was two or the kilometres from the place. The blacksmith came, but the instruments which he had brought were not heavy enough; it was necessary to return to the village to get others. He returned, but during the time the powerful waves of the ocean began to return; the water, which had at first only wet the sand, now rose over his foot, then to his thigh, and when the blacksmith arrived he could do nothing; the waters had risen to the captain's waist, and the men who assisted him were in a boat. What can be done? What hope is left? Anguish upon anguish. Only one resource remains, but it is terrible—to sacrifice his limb to save his life! Does he wish this? Yes, anything, everything

very many persons; they have a kind of mixed Christianity, and, though they return home from their parties excited and thoughtless, they will not abandon some measure of outward profession.

The Scriptures only tell us of one hill on which we can abide. We resemble people climbing up a high mountain, on the summit of which real pleasures are prepared; the spectacle of the rising and setting sun is animating, the pure mountain air helps us forward in our progress, while those who live in the valleys have to complain of the pressure over their heads, and that, however charming their enjoyments may be, they are all of a most transitory description. God be praised that there is a hill on which no spring, summer, autumn, and winter follow each other with their several changes, but where endless beauty, continued brightness, and unvarying delicious sunshine are to be found.

We may ascend this mountain which has been founded by the love of Jesus, and may remain on it and build under its protection, for it is the hill of the Lord, the hill of which our psalm speaks.

Practical, loving Christianity is like a tree planted by the rivers of waters, whose roots dip deep into the springs, and whose fruit is brought forth in due season. Living Christianity is the mountain of the Lord, the resting-place of the soul, where glorious things are revealed. There we can abide and receive blessing; there the heart expands, and yet can be fully satisfied; for there our souls find Jesus; He enters into us; He grants us pure peace and joy; and while we remain in him, these precious blessings will never fail. Oh, then, strive to get his love into your heart, so that you may become his, and remain his.

Lord, suffer me to abide with thee. Where else shall I go? Poor soul, if you have learned to know Jesus as the woman of Samaria at Jacob's Well knew him, namely, as a discoverer of sin; if you have stood before him like that guilty one listening to his words, "neither do I condemn thee, go in peace"; then peace and love must have entered into your heart, and you will earnestly desire to remain in this blessed state. Who, then, shall abide? "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he knoweth that the fear of the Lord. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Here are the means of remedy against the loss of peace and love. As people sometimes spoil their medicines by diluting them, so the full weight of God's Word is often overlooked because we do not sufficiently consider the necessity of subduing sin. Very frequently people slide back from the heavenly hill, because they never set themselves to climb it with real earnestness, and so they allow themselves to be drawn aside by the temporizing practices of the world instead of fighting against its untruthfulness and insincerity; until, instead of being clear and transparent, they become troubled and clouded themselves.

Other sins have the same effect as untruthfulness, especially those which effect the temper and feelings of a Christian; so that if we wish to get the upper hand over sin, we shall find it necessary to keep a very exact watch over it; but if sin gets the dominion over us we immediately begin to slide downwards. Carelessness in guarding against evil is the fruitful source of the vacillation in our Christianity, and of our falls from great peace to a disturbed mind; and so when St. Paul would seek to stop the backslidings of the Galatians, he reminds them that "Jesus gave himself for our sins that he might deliver us from this present evil world."

After I was settled in the world, I thought of the resolution I had made, and of my solemn promise to God then to make my peace with him. But as I had no disposition to do so, I again said in my heart, I will put off this subject ten years, and then prepare to die.

"After the time came, and I remembered my

promise; but I had no special anxiety about my salvation. Then did I again postpone

and resolved that if God would spare me

through another term of years, I would cer-

tainly attend to the concerns of my soul;

God spared me, but I lived on in my sins,

and now I see my awful situation. I am lost."

THE BEAUTY OF TRUTH.

How often is a stigma cast upon Chris-

tianity because the veracity and moral integrity of its professors are so often called into question! Unfair, indeed, you will say, to blame Christianity for its counterfeits; as well may you cast away good bank notes because there are some counterfeits of them. Yes, and not only unfair, but looked at thoughtfully, after all, an unconscious compliment to Christianity; for the stigma implies that these men are not embodiments of the glorious creed they profess. We turn from the false copies to the fair and divine Original; how refreshing and stimulating to study his character, who came to bear witness to the truth, and in whose mouth was no guile! Beautiful words these—NO GUILTY—nothing even susceptible of mistake, or design to conceal. How clearly he declares, when speaking of the rest of heaven, "If it were not so, I would have told you" implying that truth would have obliged him even to correct their anticipations, if false, as well as to unfold the revelation of eternal life. Think of him in the busy scenes of the market and the temple, sitting at the Pharisee's banquet, and eating at the publican's table, yet ever and always revealing hidden hypocrisy and interpreting the sincere sigh for forgiveness and peace. True in what he said; true in what he threatened; true in what he promised; true in what he corrected; true in what he revealed.

"After I was settled in the world, I thought of the resolution I had made, and of my solemn promise to God then to make my peace with him. But as I had no disposition to do so, I again said in my heart, I will put off this subject ten years, and then prepare to die.

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THE CLERGY AND THE TIMES.

A correspondent desires us to call atten-

tion again to the peculiar pressure of the

times upon the mass of ministers. During

the war, they continued to struggle on by

dint of the most severe economy, in hopes

that, with the return of peace, prices would

fall, and they could then procure a new sup-

ply of clothing, carpets, and other household

articles which, when worn entirely out, had

not thus far been replaced. But this hope

has proved vain. The diminution in the

cost of most articles has been little or none,

and, in consequence, the poor men find them-

selves worse off than ever. Their means

allow them to get bread for their fami-

lies, and to pay their rent, but nothing

more. Some sleep in Jesus and are blest; some

were become chaste and praying men; the

drunken have become sober, the thief honest,

the false true, and the infidel a believer. No

one power but the grace of Christ can per-

form such a work in so instantaneous a man-

ner. But, above all, he saves from hell;

from the "word that dieth not, and the fire

that shall not be quenched."

Such are the changes that have wrought

some sleep in Jesus and are blest; some

were become chaste and praying men; the

drunken have become sober, the thief honest,

the false true, and the infidel a believer. No

one power but the grace of Christ can per-

form such a work in so instantaneous a man-

ner. But, above all, he saves from hell;

from the "word that dieth not, and the fire

that shall not be quenched."

Dear reader, have you saved in Christ?

Do you know him as your Saviour, and your

Redeemer? If not, seek him now; begin to

repent, believe, and be saved in him with

an everlasting salvation. Whatever you

may think on me, may say, the judgment is

just upon us; Christ will soon take the

throne of judgment for the throne of grace

language of the President, in the spirit of the Constitution, and in harmony not only with our politics, but with our religion, we must trust each other.

Concerning foreign nations, Mr. Seward said he was permitted to say, in general terms, we have claims upon foreign nations for injuries to the United States and her citizens, and other nations have presented claims against this government, for alleged injuries to them or their subjects. He believed the President would conduct these affairs in such a manner as to recover indemnities justly due without any compromise of the national dignity and honor. With whatever jealousy we may adhere to our inherent principle of avoiding entangling alliances with foreign nations we must continue to exercise a just and benevolent influence in the international conduct of foreign states, particularly those who are near to us on this continent and which are especially endeared to us by their adoption of Republican institutions. He was sure the President had not lost sight of this important interest, and he expected to see Republican institutions, wherever they have been heretofore established throughout the American continent and speedily vindicated, renewed and re-invigorated.

THE WIRZ CASE—ARGUMENT OF THE JUDGE ADVOCATE

Washington, Oct. 21. The Wirz Military Commission reassembled to-day. Judge Advocate Chipman proceeded to read his argument on charge 2d, alleging murder in violation of the laws and customs of war, treating the subject under four heads, as follows: First, the various cases of death resulting from mutilation by hounds. Second, those resulting from confinement in the stocks and in the chain gang. Third, the cases of killing of prisoners by the guards pursuant to the direct order of the accused given at the time. Fourth, the cases of killing by the prisoner's own hands. He briefly argued the responsibility of the accused, and said that every death was a murder for which he is accountable, he having grossly violated the laws and customs of war.

The prisoner requested that Dr. Bates might examine his person in the presence of the Court, to show that he was physically incapable of committing the acts of murder and assaults alleged against him.

The request was granted. The President then announced that the doors would be closed and not again opened to the public.

The Court in secret session deliberated on the case submitted, but nothing can be known of the result until it is officially promulgated.

The World's Nashville dispatch says five different caves have been discovered under that city, occupied by a large number of murderers and thieves whose depredations have been carried on for a long time. One of the caves was used by Morrell and his gang when engaged in running off negroes. The military have taken measures to clear out the caves and seal them against occupancy.

Nashville, Tenn., Oct. 20. The notorious guerrilla Champ Ferguson was hung to-day.

A stage coach on the way to Lebanon, Tenn., Wednesday last, was attacked by highwaymen. Several shots were fired, but no damage was done.

Louisville, Ky., Oct. 20. The guerrilla Henry C. Magruder, was hung this afternoon.

THE PRESIDENT AND THE NEGROES.

One day last week the First Colored Regiment of the District of Columbia was reviewed by President Johnson, who honored them with one of the longest speeches he has yet delivered. The burden of it was that the negroes have now to prove to the world their title to equality of rights. This he thought they could do most effectively by a course of industry, frugality, self-improvement, and obedience to law. One sentence in the speech was: "He is the most exalted that is the most meritorious without regard to color." The following extract from the speech will interest everybody:

"You have gone forth, as events have shown, and served with patience and endurance in the cause of your country. This is your country as well as anybody's else country. [Cheers.] This is the country in which you expect to live, and in which you should expect to do something by your example in civil life, as you have done in the field. This country is founded upon principles of equality, and at the same time the standard by which persons are to be estimated is according to their merit and their worth; and you have observed, no doubt, that for him who does his duty faithfully and honestly, there is always a just public judgment that will appreciate and measure out to him his proper reward. I know that there is much well calculated in this Government, and since the late rebellion commenced, to excite the white against the black, and the black against the white man, there are things you should all understand, and at the same time prepare yourselves for what is before you. Upon the return of peace and the surrender of the enemies of the country, it should be the duty of every patriot, and every one who calls himself a Christian, to remember that, with the termination of the war, his resentments should cease, that angry feelings should subside, and that every man should become calm and tranquil, and be prepared for what is before him. This is another part of your mission. You have been engaged in the effort to sustain your country in the past; but the future is more important to you than the period in which you have just been engaged. One great question has been settled in this Government, and that is the question of Slavery. The institution of Slavery made war against the United States, and the United States has lifted its strong arm in vindication of the Government, and of free government, and on lifting that arm and appealing to the God of battles, it has been decided that the institution of Slavery must go down. [Cheers.] This has been done, and the Goddess of Liberty, in bearing witness over many of our battle-fields since the struggle commenced

has made her loftiest flight, and proclaimed that true liberty has been established upon a more permanent and enduring basis than heretofore. [Applause.]

REBELLION IN CHINA.

China is said to be never without a rebellion. The latest news from that country would seem to justify the remark. It is true, that the formidable Taiping rebellion in China has, since the beginning of the present year, been gradually dying out; but another rebellion, which has for several years raged in the northern provinces of the Empire, the so-called Nien-fei rebellion, has this year assumed dimensions which threaten the very existence of the Chinese Empire. By a late arrival from Europe, a report was received, that the capital of the Empire had been taken by the rebels. This report has since been contradicted, but there is no doubt that the rebels were in the neighborhood of the capital, that great consternation prevailed at Pekin, and that serious apprehensions for the very existence of the Empire were entertained. An English paper of China states that the Nien-fei have recently been reinforced by a body of the Taipings, who have mysteriously found their way northward, and that those two bodies of rebels have received a further increase from a set of men who, under the name of "the Mohammedans," have committed great depredations in Northern China. Various other bands have coalesced with these three, and brought the total number of northern insurgents to 300,000. This force will become the more formidable as the cohesive power of the decrepit Empire is evidently decreasing, and mutinies of the troops that are to be sent against the rebels are becoming very frequent. The Governments of Pekin entirely incapable of controlling these movements, and has to look to the foreign nations, and especially to England, France and Russia, for support. Under these circumstances, it is not strange that the idea of establishing over China a European government should have many adherents. English and French papers already openly advocate it. The spoils, in this case, are so immense, that England and France do not find it difficult to come to an understanding about a common policy. At all events, it seems that great complications are preparing in the east of Asia, and that China and Japan will ere long undergo as radical changes as British India.

LIFE INSURANCE AND HOMEOPATHY.

It has long been known to those familiar with the subject, that the rates of mortality among persons under Homeopathic treatment are much lower than among those treated by other methods. This is apparent not only from the reports of hospitals, infirmaries, and dispensaries, but is very glaring where the success of the two systems is compared in the treatment of epidemics, such as Dysentery, Diphtheria, or Cholera, or other diseases by rival physicians in the same community. In all these trials Homeopathy has shown its superiority, not only in relief from suffering while under treatment, and shortening of the course of the disease, but in the absolute diminution of the percentage of deaths. Thus far Homeopaths have been satisfied with the assurance of these facts, leaving the adherents of the Old School in the undisturbed possession of their heroic treatment, and its increased bills of mortality. But these results have at length become so glaring that they have forced themselves into the calculation of business men, and have appealed directly to the dollar and cent principle of life. As the liability of death is so much less under Homeopathic than under other treatment, it is obviously unjust that those only subject to that risk should pay the large insurance represented by the heavier rate of mortality of those under the common treatment. As a consequence, one at least of the *London Life Insurance Companies*, after a full and careful examination of the subject, from a mere business stand point, has reduced the rates of insurance for those under Homeopathic treatment to a ratio or percentage equal to their reduced rate of mortality, or hazard of life. The following statement, copied from the *Underwriters' (London) CIRCULAR*, contains an announcement of the fact. It remains to be seen whether any how many of our American Life Insurance Companies will adopt a rule of discrimination so obviously just and reasonable.

LIFE INSURANCE AND HOMEOPATHY.

In December last the directors and shareholders of the General Provident Assurance Company, in London, held a meeting to consider the bearing of the system of Homeopathic medical treatment in the health and life of the Company. At this meeting it was determined to make an investigation into the hitherto unexplored region of comparative medical treatment, with a view to a change in rates in certain cases, if such change was deemed desirable. The directors, after obtaining the requisite data, submitted to the shareholders a proposition "to open a special section for persons treated by the Homeopathic system at a lower scale of premium than that charged on other lives." The proposition was adopted, and the company are now working on this system. The *London Homeopathic Review* is very jubilant at the matter, and says: "It is not with individual opinion that our opponents have now to deal, not even with the opinion of such men as the late Archbishop of Dublin; the late Dr. Gregory, Professor of Chemistry in the University of Edinburgh; and the late Dr. Samuel Browne, a man worthy to rank with the illustrious Faraday; all of whom lived and died in the faith of the truth of Homeopathy, not to mention a host of other names of men, living and dead, in every department of literature, science and art. It is not with individual opinion, we repeat, that our opponents have now to deal. They are now confronted with the result of an investigation directed to be made by a body of commercial men, for commercial purposes, conducted with that marvelous precision which has exalted the investigations of the Assurance offices of this country, to the standard of scientific verities, and endorsed by

those who proclaim it? Why must you give liberally of your means to the support of churches where the truth is not so fully preached, and so grudgingly, if at all, to the support of the proclamation of that blessed hope?"

We will keep the armor of our Lord ready.

Till Christ calls us and our work is done,

And then we will our reward receive.

Beebe Plain C. E., Oct. 4, 1865.

FROM H. BITTLESTON.

Dear Bro. Litch.—Permit me, through the columns of your paper, to say a few words for the encouragement of the many friends and readers of the *Herald*.

In the providence of an all-wise God I

was in the north-west part of Vermont, and, as would be supposed by many, I accidentally went to board with a family of the Advent

faith, though I am not disposed to think it was accidental, for I know that "the way of man is not in himself, it is not in man that walketh to direct his steps." Jer. 11: 23.

Finding the *Herald* a weekly visitor to this family, and observing some of those precious cheering doctrines brought to view in its columns, together with acquaintance formed of two noble-hearted Christian ladies, who love the cause as dear as their own lives, by their impressively conveying truth I

wish not to inquire Are these things so?

I was soon privileged to hear Eld. L. Osler,

who visited that section of country, and being an anxious inquirer for truth, (and permit me to add) a prayerful listener, and from the clearness of proof brought to bear upon the subject, under consideration, I was forced to yield to my honest convictions that it was Bible truth and doctrine, throwing light on many passages of Scripture heretofore dark and mysterious, also giving me brighter and stronger hope of the future.

Now, let me ask of you this favor, in the name of the Lord and of his cause, who live where, if it is practicable to comply, and whose circumstances will possibly admit of it. When you shall read this letter make up your mind thus: "I will go next Sabbath to the church in Seventh Avenue, above Eleventh Street. I will continue to go every Sabbath while Providence permits. I will pray God to warm up my heart with love afresh to him and his cause; I will pray for the success of his ministers; I will avoid all questions that gender strife and torment divisions; I will look continually to the settlement of a judicious pastor and the permanent establishment of a cause that recognises as its dearest motto—Waiting for the coming of the Lord Jesus Christ!"

H. BITTLESTON

Cairo, Ill., Oct. 18, 1865.

Bro. Litch.—I have enclosed three dollars it being the amount of a small collection taken up in the Chapel on Sabbath, Oct. 1st, in accordance with a suggestion in the *Advent Herald*, for the Freedmen's Mission. It is from a few hard working brethren, a poor widow, also a feeble saint, and small amounts from children and others, who remember those who have been in bonds and those who suffer adversity and feel an interest for them that they should have the glad tidings of the coming kingdom made known to them May God's blessing be upon them and our brethren who are laboring to give them instruction and we soon meet in the kingdom of God.

HENRY LUNT, JR.

Kingston, N. H., Oct. 8, 1865.

Obituary.

HENRY L. HEATH.

Henry L. Heath died in Lunenburg, Mass.,

at the house of his father, Rev. Samuel

Heath, on the 8th of October, at the age of

26.

The morning flowers display their sweets;

And gay their silken leaves unfold,

As careless of the evening cold;

Nipt by the winds' untimely blast,

Parched by the sun's direst ray,

The momentary glories waste,

The short-lived beauties die away;

The flowers display their sweets;

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The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

BOSTON, TUESDAY, OCTOBER 31, 1865.

VOL. XXVI. NO. 44.

WHOLE NO. 1274.

THE ADVENT HERALD
IS PUBLISHED EVERY TUESDAY.

AT 46 Kneeland Street, Up Stairs,
BOSTON, MASS.

To whom remittances for the Association, and
communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For
Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

UNFULFILLED PROPHETIC.

OPENING OF THE SEALS.

Dear Bro. Litch.—By your permission and kind indulgence, I have traced what I call the first outline of events, which the Lord Jesus disclosed to us on the opening to us six of the seven seals, as found in the 6th chapter of what has been very appropriately called, the Book of the Second Advent. If that chain of events do not bring us down to the judgment of the great day, how can God use language which will convey to us the idea of the "great day of his wrath?" Any scheme of interpretation which claims that the 6th chapter of this book has been fulfilled, would, if correct, prove that the judgment day is passed already. How many there are who act upon this presumption. After a careful comparison of some three score theories of this book, the following is about the best comment upon the opening of the sixth seal. There is the answer to the prophecy of the martyrs of the 5th seal. This was the day of vengeance to the pagan persecuting Roman empire on earth. It was a terrible overthrow of the wicked, when this great revolution took place, from paganism to Christianity, under the emperor Constantine. The language describing this change, is borrowed from the great judgment day, at the end of the world. This system of borrowing language has been practiced to such an extent that the whole firm of "Commentary and Co." have become bankrupt.

Some four or five months ago, I submitted the following proposition to a paper in the West. In regard to all prophecy, (I refer to the "lively oracles of God,") I give it as an infallible test, that when a prophecy is fulfilled, I can turn to the page on which an exact fulfillment is written. If I cannot find the event thus recorded in language as unequivocal as the prophecy itself, then I look for the fulfillment in the future. The fulfillment must be capable of such demonstration as to remove all cause of difference of opinion between any two honest seekers after truth. I referred to the 6th chapter of Revelation as a sample of unfulfilled prophecy. I now submit the proposition to the readers of the *Herald*, along with the brief comments I have offered in previous numbers. The western editor published the proposition in the number for Oct. 3d, and added more than a column of strictures in opposition. I do not complain of the delay in publishing the proposition, or the strictures he has added. He follows that beaten path of modern commentators mostly, a path which I have abandoned, and of which I shall have but little to say. There is one great advantage, however, to be derived from the many able and learned commentators who have gone before us. They have exhausted all arguments on the negative side of the real questions in hand, and left to us the easy task of taking possession of the positive teaching of the Bible. Things revealed belong to us and to our children, and the rich legacy, we will have, despite all the legger-de-main of modern spiritualism—even when in its most respectable and orthodox garb.

Now take one out of the hundred utterances of the prophets relating to our Lord's first Advent, to illustrate my proposition. And all the 99 predictions were just as literally fulfilled as this one I shall instance. When Herod was troubled by the inquiry of the "wise men from the east" about him who "was born King of the Jews," he demanded of the chief priests and scribes, where "Christ should be born." Suppose they had replied to him in the language of modern spiritualizers, that prophecy was not to be understood literally, that there were some 50 or 60 different villages in which Christ might be born, and the meaning of prophecy must have a general significance, and not be determined by a specific event. Herod would have been as much puzzled to ascertain where to find the young child Jesus, as we modern students of prophecy to find the truth by wading through some 60 authors on the book of Revelation. The western editor in his strictures on my proposition, says, "The subject of unfulfilled prophe-

cy is becoming a question of great interest among the earnest seekers after truth," but gives the preference (if I understand him) to the maxims of interpretation by leading Protestant expositors from the great reformation down to within the last quarter of a century. He quotes from Mr. Bunyan a proposition in substance much like the one I have offered, with six objections which Mr. Bunyan offered against the figurative interpretation of the language of prophecy as follows, and I think valid objections.

1. There should be a natural and necessary clearness of all fulfilled prophecy.

2. The discordance of most Protestant interpreters, does not exhibit that necessary clearness.

3. The modern or, even heretical origin of this mode of exposition, contrasted with the apostolical view.

4. The historical research which this mode of exposition requires. (I should not seriously object to that.)

5. The exaggerated view of passing events on which such a fulfillment of prophecy is based.

6. Their unsuitableness to convince infidels, or profit the Church.

The Editor objects to these reasons as not being valid. He says to "this it may be replied, that the plainest fulfillment of prophecy has always been rejected by some, and will be to the end." Very well, so has every truth of the Bible. That is no reason why we should not contend for the faith once delivered to the saints. If we "have a sure word of prophecy," let us "contend for its sure fulfillment," discarding all guess-work in the matter. The editor is candid and liberal in his criticism, but I need not give all the points in his argument. We all wish for the truth, and nothing but the truth in this matter. One point of objection he raises to the literal exposition of prophecy I hardly think he would persist in, after due reflection. It is this: "The great mass of professed Christians are ignorant of both prophecy and interpretation. They have studied neither the one nor the other. How can the subject be clear to them?" I do not question the truth of this assertion, but if true, how much easier the *literal* rather than the *mystical* exposition of prophecy would be understood and comprehended by the mass of the people if the "Shepherds would only feed the flock, instead of feeding themselves." If they would lead the people to the fountain of water, instead of "scouring the waters with their feet." One other objection, the most important of all, and I leave that matter. "All the prophecies," he says, "which relate to the first Advent of Christ are rejected by the Jews as well as infidels, while they are indisputably clear to the devoted and pious believers." That is indeed "clear and indisputable." And yet the hundred passages uttered by only six out of 40 of God's prophets, thus clearly and indisputably fulfilled, are the most obscure in the whole book of prophecy, of either the Old or New Testaments. Only one tenth of what God's prophets have uttered, by the power of the Holy Ghost, have ever been fulfilled in our world, if we demand of the historical record that the fulfillment shall be "clear and indisputable" to the devoted and pious believers." Let us then ply ourselves to the work of clearing away obstructions, and we shall not only edify the "devoted and pious believers," but also do the *first* needful thing towards the conversion of the Jews and the infidel.

Suppose I go to a Jew, a serious one, and demand of him faith in Jesus as his Messiah, on the ground of 100 passages found in his much loved prophets, which were "clearly and indisputably fulfilled," and on the records of history. Give me an instant, says the Jew, of the "indisputable," fulfillment of our prophets. Well, turn to Micah and you will read, "But thou, Bethlehem, Ephrath, though thou'rt little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." &c. It is my turn now, says the Jew, to demand of you Christians, that you believe that very prophecy. You deny that we are to have a "Ruler in Israel" for our Messiah. You say all the glorious sayings of the prophets, of what our Messiah will do when he comes; (tenfold more passages than you can show, had a reference to a child born in Bethlehem,) are fulfilled in your churches! Besides, that child born in Bethlehem, turned out to be a "Galilean," was "called out of Egypt," and was "numbered among transgressors," as other prophets predicted. "Did not that refer to another person?" Be calm, friend Jew, did not the prophets speak of *your* Messiah in these two characters, one of humiliation, the other of Glory? (you Rabbinic deceivers you about that other person.) All but the glory, if what Roman Catholics and Protestant writers say is the true fulfillment of prophecy. Hold on a little. Some Protestant writers have manifested a faith that Jesus the crucified, will come again, and fulfill all that was spoken of him by Moses, in the Psalms, and all the prophets, even to the last or least "jot or tittle." Who are they, the Jew might reply, only here and there, branded as "literalists" and "Judaizers." No matter about the brand, or the few in number, if "Jesus of Nazareth," will come

and do all that, will you now believe in him as your Messiah? Yes! "All hail to the Son of David," though born in poverty as was Jesus; if he will return according to Amos, (with which all the other prophets agree,) and "raise up the tabernacle of David that has fallen, and close up the breach thereof!" and will raise his ruins and build it as in the days of old"—if as another prophet says, "He will come and set his foot upon the mount of olives, (though he be the crucified one,) and there exhibit "those wounds in his hands," we will "mourn for him (whom our forefathers crucified)" as one mourneth for his first born."

And so I believe such an exposition of prophecy would take up every stumbling block out of the way of the Jew. This Western Editor, has thus diverted me from my proposed reading of the Apocalypse, but my love for him, and regard for his critics, make him for me, an excuse. D. C.

Perhaps it might be expected that an article headed "The Waterbury Conference" might have contained some account of the Waterbury Conference, and not of the town of Waterbury and the inhabitants thereof. Such expectation would not be unnatural, and therefore perhaps it may be gratified on some future occasion.

SPAIN AS A MISSION FIELD.

Spain, who thinks of Spain as a field for evangelical effort. And yet Spain is one of those nations to whom this gospel of the kingdom is to be preached in spite of Roman priests or intolerant rulers. The following letter which we find in the *Revival*, will cheer the hearts of the lovers of Jesus. Read and give thanks unto the Lord.

LETTER FROM MANUEL MATAMOROS.

The following translation of an interesting letter from Manuel Matamoros has been forwarded to us for publication:

Eaux-Bonnes, July, 1865.

"Honorable and beloved Sister,—The great Christian interest you take in the evangelization of poor Spain lays on me the sacred obligation, which I gladly fulfill, of writing to you on the subject, and expressing in the name of the Lord what I believe to be the immediate need of the work.

TWELVE YEARS AGO AND NOW.

"Twelve years ago the name of Spain scarcely occupied a place in the conversations of those who dedicated themselves to the service of the Lord. At that time our country gave no signs of love for evangelical truth; but now, beloved sister, in spite of all the grave difficulties, on account of which Spain has been cast aside, we see her bosom agitated by the Christian faith, producing effects which encourage our souls to render many thanks at the throne of Jehovah. Now, after a fierce persecution, which has left behind it the ruin of many families and the loss of health to many of the persecuted, after Spain has been the theatre of desolation and malice, no want of valor characterizes the conduct of the Christians of that personal church; but the most holy enthusiasm, the most pure life, the courage and zeal of those who believe in Jesus as the fountain of life eternal, who remember his promises, and under the influence of faith follow with joy the way of everlasting life, showing to the world what the way is, and what is its glorious end. Yes, beloved sister, formerly a deep panic had hold of the Spaniards, and owing to this terror the Word of God was not even read; but now, on the contrary, this Word of life is not only read and admired, but sought for and loved by many hundreds of my countrymen.

"Confidence has taken place of the panic, and we see no longer our brethren holding their creed in secret, but believing Spaniards are sending their sons to Protestant colleges, thus making their opinions known, and thanking the Lord for sons who devote themselves to the work of the gospel.

THE SPANISH STUDENTS AT BAYONNE.

"On my departure from Spain I proposed and worked, with the protection of the Lord, in the establishment of a preparatory school

in Bayonne, for young men who desire to devote themselves to the ministry of the Word, and who might need the knowledge of French and other foreign languages to qualify them for more advanced studies, and thus enable them to extend their influence in the sphere of their ministerial labors.

After a time the Committee at Paris appointed two venerable pastors to inquire into the present condition of the young men, and their progress in their studies.

"Well, beloved sister, the result of this inspection has been most satisfactory: our young men have progressed in a visible rapid manner in all their studies, the principal part of which are Biblical.

"These pastors, convinced of the utility of

this work, have begged the Committee to extend it. In the various ways in which they have noted the results obtained since the examination, they have seen evident tokens of the blessing of Jehovah on that establishment dedicated to the honor and glory of the divine name.

"There are in Bayonne six young students

engaged in this manner, but these are not

the only Spaniards to be met with in a simi-

lar position, for there are some occupied in more advanced studies.

THE SPANISH STUDENTS AT LAUSANNE.

"On my arrival in Switzerland, and after having carefully considered all the benefits which might result from the preparation of the latter class of young men for the work in Spain, I began to labor for this object; and soon the Lord blessed our humble efforts, and the number of our students in Switzerland increased to five. I may tell you that these studies have been extremely profitable to myself. That time thus spent has brought great blessing to my soul from Jehovah. That institution, in all its studies, and in every step of its proceedings, acknowledges one centre, which is Christ, with which all are united, from which everything diverges, and from which nothing is separated. The fraternal relations existing between students and professors produce an excellent effect, without diminishing the respect due to the latter. The courses of instruction are given by persons of known piety, in such a manner as to edify and promote a spirit of love for the work of the Lord. I repeat that they have been a means of positive good to my own soul. But the Lord has granted me another privilege, in the Spanish work in Lausanne, which has been attended with many certain and blessed results.

"Mrs. L. Bridel, a lady of uncommon experience, and eminent piety, is what may be called the heart of this hopeful enterprise. She has been a good mother to me. I have enjoyed real blessings from being in her company, and trust I have made progress in the way of eternal life. My young countrymen find also in her a mother, who watches over them in everything for their spiritual good and temporal welfare. She makes the care of souls her principal work. Mrs. Bridel also, with his grave and studious character, his experience of young men and admirable tact, mixed with a holy gentleness, leads our young students to feel the importance of the work to which they have dedicated themselves.

GAMBLING.

"It may seem needless in a Christian community to enter a formal protest against gambling in any of its grosser forms. Few indeed attempt to vindicate murder, arson or treason. We can scarcely imagine a scene of horrors this side of perdition more revolting than the gambling hell in some of the large cities of Europe and America. The cool and crafty villain who, with sardonic smile and basilisk eye, allures and ruins his victims, just as the rattlesnake charms and destroys helpless birds, is truly a fitting type of fiendish cruelty, a worthy son of his father, the devil. And the poor wretches who, with compressed and pallid lips, hollow and bloodshot eyes, and veins distended like whip-cords, watch the throw of the dice or cards, or the turning of the wheel on which the last hope has been staked, may well represent the lost spirits in Averno.

THE SACRIFICES TO BE MADE.

"We must not forget to state that our young men who have spent in Lausanne the preparatory work at Bayonne. At the former place, our young men who need it acquire a knowledge of the French language, that they may be able to enter upon higher studies. The number of young men at Lausanne will very soon be increased to eight, who, being added to those of Bayonne, and to one other in Geneva (my beloved fellow-prisoner Carrasco,) we shall be able to count fifteen young Spaniards studying for the work of the Lord.

SPIRITES OF USEFULNESS.

"Many ask me in their disbelief, What shall we do with these young men, when they have finished their studies? This is a question which should be answered not so much on paper as in every other possible way.

"What is the essential wrong in gambling? Is it not obtaining a value for which no equivalent is returned? If a person buys a lottery ticket in hope of getting an article worth more than the sum he pays, he of course expects to get so much out of somebody else. What he gains some one must lose. Is not this the very essence of gambling? Will not do for him to disclaim all intention of wrong. The evil is too patent for that. If he gets more than he honestly pays for, he defrauds some one to just that amount. Is not that the same as robbery?

"Confidence has taken place of the panic, and we see no longer our brethren holding their creed in secret, but believing Spaniards are sending their sons to Protestant colleges, thus making their opinions known, and thanking the Lord for sons who devote themselves to the work of the gospel.

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in Bayonne, for young men who desire to devote themselves to the ministry of the Word, and who might need the knowledge of French and other foreign languages to qualify them for more advanced studies, and thus enable them to extend their influence in the sphere of their ministerial labors.

After a time the Committee at Paris appointed two venerable pastors to inquire into the present condition of the young men, and their progress in their studies.

"Well, beloved sister, the result of this inspection has been most satisfactory: our young men have progressed in a visible rapid manner in all their studies, the principal part of which are Biblical.

"These pastors, convinced of the utility of

this work, have begged the Committee to extend it. In the various ways in which they have noted the results obtained since the examination, they have seen evident tokens of the blessing of Jehovah on that establishment dedicated to the honor and glory of the divine name.

"There are in Bayonne six young students

engaged in this manner, but these are not

the only Spaniards to be met with in a simi-

lar position, for there are some occupied in more advanced studies.

EVANGELIZATION OF WOMEN IN SPAIN.

"In addition to what is now doing for the education of young men, there is another important and deeply interesting work, of which I now desire to speak. It is true that we have young men who are studying and preparing for the gigantic struggle which will shortly take place in Spain; it is true that our work is making progress; yet it is also true that, owing to the state of society

in Spain and other causes, the work amongst women is surrounded by difficulties.

And yet the heart of the women in Spain is not less open to receive the gospel than that of the men. Our difficulty does not arise from any opposition on their part to the Word of God; but, no, our difficulty lies in the fact that we are unable to reach them except indirectly.

Now, this all-important and indispensable work—the very heart, so to speak, of the work of evangelization in Spain—can only be accomplished through women. Women alone can reach the mothers and daughters of the family, and carry the gospel into the centre of the domestic circle, which is almost inaccessible to men in Spain.

"Deeply convinced of the necessity of this work, I have already begun by bringing to Lausanne the only daughter of my beloved friend and brother in Christ, Miguel Trigo. But, alas! the climate of Switzerland is too rigorous for the constitution of young Spanish females; and for this and other reasons I consider the best age to be from eleven to twelve.

"The object would be to give them solid Christian education, fitting them for the sacred duties of daughters, wives, and mothers,

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The tendency of genteel gambling is toward viler forms of the evil. If professed Christians buy or sell lottery tickets on a small scale, will not hardened gamblers be encouraged in their fiendish work, and embryo gamblers find good excuse for trying their hand on a larger scale? How often do we hear notorious drunkards attempt to palliate their course by referring to Deacon A. and Esquire B. who take wine "once in a while and sometimes a little oftener"? They rejoice to find a respectable model to imitate. So it must be with gamblers. They exult to see Christians using their tools. Shall they find any further encouragement from the same source? Eternity will answer.—*Zion's Herald.*

REPORT OF THE CONFERENCE.

Pursuant to appointment, the American Evangelical Advent Conference held its regular annual session at Waterbury, Vermont, commencing Tuesday, October 10th, 1865, on which day at two o'clock, the Conference was called to order by the President, Rev. John Pearson. After singing and prayer, J. H. Van Derzee was, on motion of Eld. L. Osler, selected as Reporter.

Elder Reynolds of Canada West then reported the cause in his section of the country, stating that he had labored for three years in his present field of labor which embraced about one hundred miles of country; the field is in good working order and encouraging: there is great need of laborers. Last season they were blessed with a revival which added twenty-five to one church, and twenty-seven to another. Four new churches have been established.

Elder Hector Maiben, the Pedestrian Missionary, then stated that he was unable to labor extensively owing to the sickness of a relative, but had labored in Broome and vicinity; the cause being in rather low condition, though prejudice is fast breaking away. A Grove Meeting held at Sutton was well attended, and considerable interest manifested.

Elder L. R. Gates remarked that the prospect in Philadelphia was encouraging, the congregations being quite large. An effort is being made to build a church edifice for their accommodation. At present they are worshiping in Diligent Hall.

Bro. Miller of Philadelphia, said the cause is encouraging—nine conversions and seven baptisms during the year. The increasing desire is to spread the doctrine of Christ's speedy coming. The prayer-meetings are well attended, and the burden of every heart appears to be that sinners may be born again.

Elder Osler said many in Philadelphia are firm believers of the Advent doctrines, but are scattered and fearful of failure; the sooner a meeting house is built the better for the cause. Elder Osler further remarked that the prospect in Philadelphia never was better, and recommended the Conference to send at least two men, to build up churches in all our principal cities, believing this work to be highly important.

Eld. Frederick Gunner of Bristol, Vermont, stated that he had preached at Addison and Brooksville. At Brooksville, after preaching in the meeting house of another denomination, had succeeded in getting a church built and paid for, and at Bristol a thousand dollars had been subscribed toward the building of a chapel, and a lot of ground given for the purpose.

Eld. Fassett followed, giving an interesting account of his labors during the past year, and the conversion of souls, at Sandy Hill, N. Y.

Eld. G. C. Baker of Ohio, said that he embraced the Advent faith four years ago, and had met with much prejudice and opposition, but attended this Conference to be strengthened: there is very great need of laborers in North-east Ohio.

Eld. G. W. Burnham followed in a brief account of his doings in the United States service at Fort Warren, Boston Harbor, preaching, praying, attending funerals, distributing tracts &c., during which labors the acquaintance of Alex. H. Stephens, the Vice President of the Rebel Confederacy, was formed. Mr. Stephens became interested in the Advent faith, and accepted and read the Advent Herald and other of the publications of the American Millennial Association, and it is hoped that beneficial results will follow.

Eld. Bittleston of Illinois next addressed the Conference, stating his thankfulness at being present, and that he had been privileged to see the light of truth; he desired to identify himself with us in the spread of the truth, and requested aid in the way of tracts, &c., together with the prayers and sympathy of God's people.

The Conference here, on motion, adjourned.

EVENING.

At half past 6 o'clock the Conference assembled for devotional services, when earnest prayer for the success of the Conference and the furtherance of the cause was offered.

At precisely 7 o'clock Eld. Cyrus Cunningham entered the desk and delivered the annual opening sermon, selecting as his text the second verse of the 19th chapter of the Acts of the Apostles, Subject, the Holy Spirit. The discourse was appropriate and to the point, distinct, clear and well delivered. The audience was large and attentive.

At the close of the discourse, announcement was made that in the morning the first question in the printed programme would be considered, after which announcement the Benediction was being pronounced by Rev. H. Maiben, the congregation dispersed.

SECOND DAY—MORNING SESSION.

At 6 o'clock the Conference assembled for devotional services, when earnest

prayer for the success of the Conference and the furtherance of the cause was offered.

An invitation was received from the Rev. Mr. Parker, of the Congregational Church, offering their Chapel to the Conference. As the attendance was large, and the number of delegates and visitors increasing, it was, on vote, determined to accept the invitation, the business sessions of the Conference to be held at the Advent Chapel.

Rev. L. Osler then opened the discussion of the first question in the programme,

"Should the doctrine of Christ's coming,

and be present, and the Church should not bur-

den its Preacher so as to prevent him from acting efficiently in its Sabbath school. 11th. Earnest prayer for divine guidance and direction.

Much interest was manifested in this all-important question; and the general feeling was, that unless the Advent people sustain the Sabbath schools, their duty will be neglected. It is hoped that this will meet with careful attention by the Brethren and friends throughout the country; and that there will be a general awakening to the importance of enlarging and increasing our sphere of usefulness in that direction.

(This report will be continued next week.)

A REMARKABLE MEETING.

Your correspondent has just returned from a meeting in many respects quite remarkable, and giving promise of interesting and important results hereafter.

For two or three Mondays past the Ministers' meetings in the Missionary Rooms have been occupied with the discussion of the question of the comparative efficiency of the preaching of the fathers of our church and of the present generation of ministers. The discussion was interesting, practical, and very suggestive. The change in the circumstances surrounding the ministry, in the loss of novelty as to doctrinal views, in the modification of the preaching and religious services of other denominations, in the general intelligence and spread of religious knowledge throughout the community, was thought, in a measure, to account for the absence of powerful demonstrations attending the labors of the pulpit at the present time. But it was thought that the doctrines of the gospel were not presented as distinctly and urged as earnestly; that the work of saving men might not be pressed now with such singleness of purpose; and, above all, that personal holiness in the ministry and in the membership was not made so prominent in the ministrations of our pulpits at the present day, and urged as the duty and privilege of the church with as much zeal, as in the period of the fathers.

The discussion took upon itself such an earnest and experimental character, that it was suggested that the next meeting should be devoted to the relation of religious experience, both personal and ministerial. That meeting was held to-day. The room was crowded. Probably an hundred ministers were present. The first experience being a clear and decided confession of a late powerful work of grace, cleansing the heart and filling it with the Holy Spirit, the character of the meeting was entirely decided by it. Every testimony was in harmony with it. Six or eight, differing in incidents, but alike in nature, of most affecting recitals of personal experience in "groaning after holiness," and in the victory of faith, were given in marked simplicity and humility of manner, in subdued tones, bedewed with tears and interspersed with heartfelt thanksgivings. These testimonies were interspersed with such singing as is only heard when the soul is baptized from above. The tide flowed in one channel. There was no discussion of doctrinal points. The metaphysics of the question were not disturbed. Differences of sentiment were not alluded to; but these beloved Christian ministers, in the company of their brethren, opened up for the glory of their Saviour the inward life which he had wrought within them by the Holy Ghost. In connection with these personal recitals, above all taking the shield of faith and the helmet of salvation, and the sword of the Spirit which is the word of God. If it were a possible thing, we might suppose the professors of religion to possess all this armor in perfect order, and still be successful defense for aggression he may be powerless. He will be as inefficient as a corpse in a complete armor of well-tempered steel. He will accomplish no more for Christ and his cause than an invalid or a coward clad in earthly armor. But clothe the Christian with this gospel armor, let him grasp the sword of the Spirit, and then receive the inspiration of the Holy Ghost, the baptism of fire, and he is no longer a lifeless body, no longer weak and inefficient. Each blow he strikes will prove that the word of God, the Spirit's word, is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a diserter of the thoughts and intents of the heart.

SPIRITUALISM.

Wm. B. Potter sends us the following.

We would advise him to abandon such a system. It is only evil.

HARD QUESTIONS FOR SPIRITUALISTS.

Why don't every one receive communications from friends or relatives in spirit life?

We are told that our friends and relatives think more of us, and are more anxious for our welfare than when with us in earth life.

Why don't our friends control mediums and rap, tip or write out communications and order them sent to us?

If our friends cannot control mediums, why don't they get those spirits that do control communicate for them?

Instead of all getting communications from friends in this way, why is it that not one person in ten thousand gets a communication unless he goes or sends to the medium for it?

In thousands of instances a few words from the mother would save the daughter from the snare of the seducer, or the son from ruin; in such cases why don't the parent seek some medium and give the warning?

Why do our friends when communicating so rarely give names?

Cannot a spirit control a medium's hand to write a name as readily as a personal description that may apply to a score of persons?

Why spirits so often object to giving tests and so frequently fail when they attempt it?

Why have they failed to convince nine-tenths of those who witnessed the manifestations?

If Spiritualism is such a great blessing, and spirits are so anxious to convince mankind, why don't they give the foreign news in advance of the steamers, or give tests to our professors of science?

Why have spirits, when treating questions of science given so much that is fanciful, foolish and false?

Why have so many of the mediums been persons of low characters?

Why have Negroes, Indians, and inferior races had so much of spirit manifestations, while enlightened nations have had so little, until within the last sixteen years?

Why was "seeking unto spirits that mutter and peep" forbidden under the Mosaic dispensation?

Why are we told under the Christian dispensation, to "try the spirits?" Why have so many of the mediums left husband or wife, or been guilty of gross immorality?

Why have all the spiritual papers that have exposed "Free-Lovers" failed to pay expenses?

Why have notorious "Free-Lovers" and libertines been special and honored correspondents of spiritual papers?

Why has spiritual literature been full of "Free-Love," and "whatever is, is right" theories and teachings?

Why did the Committee of the Na-

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tional Spiritual Convention at Chicago, report a plan of National Organization, with a special provision that no charge should ever be entertained against any member, and that any Spiritualist without any regard to moral character might become a member? Why did the National Spiritual Convention at Philadelphia, which has just closed, accept notorious libertines as delegates? Why did its committee refuse to even read a proposition to disfellowship notorious, persistent, and habitual libertines?

Why was a proposition by a speaker to welcome a delegate from perdition, or Satan himself, received with applause?

Why do Spiritualists refuse to disfellowship "Free-Lovers?"

Why has Spiritualism broken up hundreds of families and become noted for "Free-Love" and "Affinity Hunting?"

Why have the better class of communications always taught us not to trust spirit communications, but to rely on our own reason and conscience?

Why has dealing with spirits in all ages and countries tended to immorality and licentiousness, unless counteracted by the purest virtue or the strongest religious principles?

Why so much flattery, so many contradictions, so much about spheres, and Psychology, and so much that is merely thought reading, in spirit communications?

THE ARMOR.

There may be seen in the Boston Museum,

by the curious in such matters, a complete suit of armor, such as was worn in former times by those who engaged in deadly conflict on the battle-field.

This armor is so arranged that it appears as though it covered a man standing before you. In its proper place hangs the heavy sword that may have done service in a hundred bloody engagements.

Though this armor may be perfect in all its parts, though the sword may have the keenest edge and the truest temper, still it is perfectly helpless, and as you shall put your hand upon it, it will only move as you move it, and rattle in all its emptiness.

The sword itself is a powerless thing as it clanks against the burnished greaves.

It would be still the same if a dead body were enveloped with all this brass and steel.

If any ordinary man should cloth himself, still it would be the same.

But let us transfer ourselves in thought to the days of chivalry, and imagine

a lion-hearted Richard or a gallant and fearless Bayard to be clothed with this same armor; let the trusty sword be in the grip of the mailed, manly hand, and thus equipped the gathering foe would be scattered to the wind; not by the armor or the sword simply, but by the dauntless courage and irresistible purpose of the soul of the mighty warrior.

In the 6th chapter of Ephesians the apostle exhorts his brethren to put on the whole armor of God, and to stand, having the loins girt about with truth, and having on the breast-plate of righteousness, and the feet shod with the preparation of the gospel, and above all taking the shield of faith and the helmet of salvation, and the sword of the Spirit which is the word of God.

If it were a possible thing, we might suppose the professors of religion to possess all this armor in perfect order, and still be successful defense for aggression he may be powerless.

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quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a diserter of the thoughts and intents of the heart.

DEAR CHRISTIANS, FOLLOW THE LEADERSHIP OF CHRIST.

Let us not disguise the gravity of this new trial of Christianity.

In some respects it is the most serious crisis that our faith has ever known.

To intelligent, and especially to studious Christians, it is, perhaps, the most perilous ordeal that ever tried the personal faith of the church.

Christianity has never been without some great form of trial, persecution and martyrdom in its primitive ages; terrible distortions of opinion, mysticism, priestly supremacy and oppression, during its medieval history; contentions and the shaking of the nations at the outbreak of the Reformation; but in none of these trials was personal faith in essential Christianity seriously disturbed, in none of them were its historical facts or dogmatic truths formidably assailed; through all of them men believed with the confidence of children.

TO-DAY our most advanced intelligence is appealed to by unbelief, and the appeal is made with amanuensis and compliment, made, if we may so say, by Christianized skepticism.

Persecution and martyrdom imposed no such trial; they tended to confirm faith and produce Christian saintliness and heroism.

The trial of our age is insidious, enervating and disarming, snatching from us some of our own best weapons; while felt generally, it can be mastered only by the few who have scientific competence to investigate its scientific logic.

But the strongest security of Christianity is in the religious consciousness of its followers, and this may be as profound in the illiterate as in the cultivated. There is in this moral consciousness an inestimable and legitimate wisdom, a wonderful discernment, we might almost say, intuition.

Schleiermacher founded upon it the reaction against German Rationalism, which has saved from utter infidelity the Protestantism of Europe.

The Methodist movement was founded by Wesley in the same great moral force.

It is the basis of Guizot's high argument.

The devout soul feels the legitimacy, the truthfulness of its spiritual life; it knows that to be contrite for sin, to be "meek and lowly in heart," to be pure, and patient, and truthful, and charitable, to "watch and pray" to walk humbly, do justly, love mercy, and to keep itself "unspotted from the world," is assuredly right; and it finds, moreover, that in order to do so it must live by "faith on the Son of God."

Its spiritual life thus spontaneously leads into all essential truth, be it dogmatic or ethical.

This is God's method of saving the world, and it is divinely wise.

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the same time pushing other warlike enterprises. Prussia and Austria have just divided the spoil robbed from Denmark, and Greece seems ready to indulge in the luxury of a revolution. The Peace society has a great field for operations. It need not fear that it will get out of business for a long time to come, and the millennium seems to be as far off as ever.

BRO. CHILD.

We have just received a letter from Bro. Child. He was at Philadelphia, where he met hospitable entertainment, medical treatment and nursing from Mother Lye; and he is fast improving. He expects to be in New England soon.

News of the Week.

THE FENIAN BROTHERHOOD.

The Fenian brotherhood in the United States have recently held a convention at Philadelphia, and organized the Irish Republic. The Constitution is after the model of the United States. They have elected their officers and Congress, which has also held a session and organized their several departments, establishing the various bureaus, such as the departments of Finance, of War, and of the Navy. They propose to take possession of Ireland and establish their government there.

There is a general belief that Wirz, the Andersonville jailor, who starved and poisoned the Union prisoners who had been convicted and sentenced to be hung; but the decision has not yet been made public, nor will it be till the President has acted upon it.

DREADFUL SHIPWRECK.

The English papers give the particulars of the loss of the American built ship Eagle Speed, while on her way with four hundred and ninety-seven coolies from Port Canning to Demarara. The wreck took place near Halliday's Island, August 22, and the fatal results are thus described:

Three of the Eagle Speed's boats were launched, manned by the crew. Including the coolies who threw themselves into the water on hen-coops, the boats saved one hundred and sixty-nine, and all the Europeans. Captain Hoskins' boat made five trips, but the others were soon smashed; one of them had at half-past twelve brought off the captain, whom his own crew refused to help.

The steamer Lady Elgin, which was near, left for Port Canning; no hint was given to three hundred miserable wretches who were sinking, to launch the ship's cutter, which had not been used, though the one European left and five negroes did so, and with thirty coolies were afterwards found by the steamer. The ship continued to float that night, and did not sink till seven on Wednesday morning, justifying the opinion of Captain Hoskins. "Considering the rate at which the ship was sinking, I was sanguine that we would have succeeded in getting the greater portion of the coolies out." Two steamers were at once sent round from Calcutta, and the Lady Elgin returned from Port Canning. They found three coolie lads on the mast of the wreck, and saved about sixty more who had floated to Halliday's and Butcher's Islands, where the tigers are said to have destroyed some. The coolies assert that the last European attempted to fire the ship. Of the four hundred and ninety-seven coolies, two hundred and sixty seem to have perished on that terrible Wednesday morning, or afterwards in the jungle.

THE LINCOLN MONUMENT.

The National Lincoln Monument Association have issued an appeal to the people of the United States to provide means for building a monument at Springfield, Ill., to Abraham Lincoln, and will soon present their plan of operation and urge immediate action throughout the country. No doubt the loyal people, old and young, male and female, will desire to have a part in the work, and they all have the privilege.

Correspondence.

FROM ELDER J. T. LANING.

Corps D'Afrique, Gen. Hosp. U. S. A., New Orleans, La., Oct. 6, '65.
Mr. Editor:—I left Bristol, Pa., via, Williamsport, for this place, Sep. 22. Stopped over the Sabbath at Williamsport, with my brother-in-law Mr. H. Borden, and met with some old friends of like precious faith. Started from there at 1 P. M. Monday, 25 ult., and reached Cairo on Wednesday night, where I received a welcome in the family of Bro. C. Lawe, formerly of Philadelphia. I remained there until the next evening, when I took the steamer Leviathan, for New Orleans. This is a splendid boat, and is said to be with the exception of the Ruth, the finest boat on the Mississippi. The fare on this line from Cairo to New Orleans, including board, is \$40. On other lines it may be obtained for one half the amount. I had Government transportation however, and all my expense was for board, which was by General Orders, fixed at 75 cents per meal for officers. The boat was pretty well crowded with passengers, who appeared to represent all the various sections of the country, though principally from the South. These had mostly donned their military grey or buttercup brown, and could scarcely be distinguished from ordinary white men. The discussion of politics appeared to be almost entirely avoided during the early part of the trip. In fact I did not hear the subject broached at all, until we were below Vicksburg. I was led to suppose from this studied silence, that the people of the South had determined in spirit as well as letter to accept the fact that the war had determined, and return in good faith to the pursuits of peace. To some extent no doubt this is true, but from subsequent observation, I am assured that there is a large proportion who entertain still the most unfriendly feelings toward the Government that has triumphed over their treason, and only submit because it is their inexorable fate. This element is like the Iron and Clay of Daniel's vision

they may mingle themselves with the seed of men, but they will not cleave one to another.

At Vicksburg a number of ex-rebel soldiers, some just pardoned, came on the boat. They were mostly quiet, but it was only necessary to give the occasion, and they were prepared to hurl the most bitter invectives against the Government and the Yankees, whom they fancy are represented by it.

One of these retained his uniform, even to the military buttons, and though he conversed freely and kindly with myself and others, on the events of the war and the return of peace, yet it was evident that his buttons were worn in a spirit of bravado and a desire to elicit sympathy from that large class capable of furnishing it within the limits of the once so called Confederacy. I heard this man remark to a political friend of his, who spoke of his retaining the uniform, "yes, and if I have any friend, when I die I shall be buried in it." When we arrived at New Orleans, this man with others, went ashore, and in about an hour came back in high dudgeon because a Federal officer had ordered him to take off those buttons within five minutes, or he would have him shut up in jail. The buttons came off, but what an excitement among his fellow soldiers when he related the story of his wrongs. It was in vain we told them of the General Order, or of the impropriety of keeping up distinction among citizens of the same country, or of the folly of wearing a Confederate uniform when there was no Confederacy to represent. They had as good right to wear their buttons as we had to wear the Yankee buttons. "Yankee buttons?" said I. "You mean the United States uniform buttons?" "Yes." "Those," said I, "are the military buttons of the United States Government, under which we live, the Government under which we were born. There is no other here. He who recognizes any other, is a traitor, and if disaffected toward this Government ought to leave it."

I have found this to be the best way to talk to these men. They respect you more than if you seek to conciliate them. It is proper to state that these men were Texans, and as far as my experience goes, I have found them to be the most unreasonably bitter in their hatred to the Government. I had from the lips of these very men that "They entered the service with the determination to show no quarters to prisoners. They raised the black flag, and put it by only on compulsion of authority outside of their state organization, and superior to it. The raising of the black flag has been disputed, but there is no possible room to doubt, it being admitted boastingly by men from the very regiments that did it.

Each evening after supper an orchestra composed of colored waiters on the boat, discoursed some good music, which was accompanied with dancing by the ladies and gentleman passengers. On the first evening there was some timidity manifested on the part of the ladies and gentlemen who were strangers to each other. The leader of the band often having called out in vain a number of times for parties to a quadrille and having played for an hour, started to go away dryly remarking, "The culling troops fought nobly—but the whites didn't come up." They were however recalled, and then—"On with the dance, and all went merry as a marriage bell." At first, I supposed that the different sections of the country were represented in this amusement, and I thought "well, it is better to dance together than to fight." But I afterwards learned that there was a sort of exclusiveness about it, that recognized no one freely but those of the South. A few, possessed of considerable assurance, pushed themselves forward, but did not meet with a very hearty reception. On the last evening but one previous to reaching New Orleans, the clerk of the boat came to me and invited me to dance, remarking "he had told a lady that he had invited a Confederate officer that evening, and it was no more than right to ask a Federal officer also." He therefore proposed to introduce me to the lady, &c. I declined. "My early education in that direction was sadly neglected." So I didn't dance. We had preaching on the Sabbath twice, by an Episcopal clergyman from Baton Rouge. He spoke well in the A. M., dwelling on the subject of the Lord's coming, as an antidote to worldliness—very appropriate I thought. He appeared to talk as a man whose "eyes had been opened." I conversed with him the next day, and found him to be a very pleasant man, but having no definite intelligence on the subject, though he admitted the Lord would come personally before the Millennium.

We reached New Orleans, at half past eight o'clock, P. M., Oct. 3d. I stayed on the boat till next morning, and was almost devoured by mosquitoes, having no net. Next A. M., reported to the Med. Director, and was assigned to duty at the Corps D'Afrique, Gen. Hosp. U. S. A. Here I have comfortable quarters—rooming next to another surgeon from Philadelphia. I met with a friend here who was on duty with me at White Hall Hospital, ordered down to this depot last May. He was very glad to see me, and will probably be ordered on duty where I now am. Yours &c., J. T. LANING.

FROM ELDER I. R. GATES.

Dr. Litch, Dear Brother:—Permit me through the Herald to express my gratitude to my Heavenly Father for the precious Conference we had at Waterbury, Vt. To meet so many dear fellow-laborers in the cause, and so many good and precious brethren and sisters of like precious faith was truly delightful. It was an antiphase of heaven to my soul. Yes, it was glorious. All had the good of the cause at heart, while love and union prevailed among all. Bro. Oster and I staid and continued the meetings until Monday evening.

Bro. Canfield is one of the excellent of the earth. May he have many souls to shine as stars in the crown of his rejoicing in the day of his Saviour's coronation.

Philadelphia, Oct. 23, 1865.

THE END OF ANTI-RENT.—The Troy News of Sept. 30th says: The final and sad

end of Anti-Rentism in this country was reached last week by a judgment confirmed in the suit of Van Rensselaer against Martinus Lansing, a respectable and wealthy farmer of Greenbush. The papers were filled in the County Clerk's office in this city at 4:20 P. M., Tuesday, and about the same time Deputy Sheriff Griggs with a party entered the premises, drove out the inmates, and took complete possession. The farm is probably worth \$20,000. This is doubtless a final and complete loss of the premises to Mr. Lansing, and is a forerunner of what is likely to occur in other cases now in litigation. Anti-Rent put itself above the law. It went into politics, and was ruined.

NATIONAL FAITH.

No nation can be powerful enough to disregard this sacred bond. Character, fame, and prosperity itself are all dependent upon its observance. But the national faith is solemnly engaged, first, to the national freedmen, and secondly, to the national creditors.

No undertaking can be more complete and inviolable because it constituted the consideration for those services and supplies by which the life of the Republic has been preserved.

The national faith is pledged to the national freedmen, not only by the act of Emancipation, which, in its very essence and from the very nature of the case, is a "warranty of title," but also by the plain and positive promises of the Proclamation, that "the Executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons."

Words could not be more binding, and the history of their introduction testifies to their significance and efficacy.

They were not in the original draft by President Lincoln, but were inserted, at the suggestion of Mr. Seward, when the Proclamation was read to the Cabinet; and there they stand without any limitation of place or time, binding this Republic in its national character, through its Executive, including the military and naval authority,

not only to recognize, but to maintain the freedom of the emancipated slave; and this is to be done, not in any special locality, but everywhere, and not for a day or a year, but for all time. Our obligation to the national creditors is of the same validity, approved by successive acts of Congress, ratified by the popular will, and fixed beyond recall by the actual enjoyment of those precious fruits for which the debt was incurred. Repudiation of our bonds, whether to the national freedmen or to the national creditors, would be a shame and a crime; and the national faith is irrevocably plighted to the two alike. Here is the Proclamation, and here is the Treasury note. Look at the signatures and look at the terms. The former is signed by the President himself, Abraham Lincoln; the latter is signed by an unknown clerk, whose name I cannot decipher. The former is stronger, and more positive in its terms, than the latter. The Treasury note simply says that it is "redeemable after a certain date," and that "this debt is authorized by Act of Congress." The binding terms of the Proclamation, which I have already read, are solemnly enforced by that memorable invocation at the close: "And upon this act, sincerely believed to be an act of justice warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God." Thus religion comes to confirm the pledge with sanctions of its own. That pledge is as enduring as the Republic itself.

It is the supreme objects now at least—the National Security and the National Faith, or the two absorbed into one, Security for the Future.—Sumner.

CAPT. HALL'S ARCTIC EXPEDITION.

By a whaling vessel arrived at New London from the Arctic Ocean we have advices from Capt. C. C. Hall, the explorer, who left the United States in 1864. Mr. Hall's letters were expressed 150 miles over the ice by dog-sledges to reach the open sea. He writes in good spirits, having obtained from the Esquimaux much valuable information regard to the Franklin Expedition. Up to the departure of Capt. Hall on his expedition, the latest intelligence from the Franklin Expedition was the paper found by Mc Clintock in 1859, at Point Victory, dated April 25, 1848. This important paper was signed by James Fitzjames, captain of the Erebus, and F. R. M. Crozier, captain and senior officer. It contained two records. The first had been made May 28, 1847, and at that time all were well. The second, written on the margin of the same sheet, stated that the ships Terror and Erebus were deserted on the 22d of April, having been beset since the 12th of September 1846. The officers and crews, consisting of 105 souls, under the command of Capt. F. R. M. Crozier, landed in lat. 69 deg. 37 min. 42 sec. N., long. 98 deg. 41 min. W. Sir John Franklin died on the 11th of June, 1847; and the total loss by deaths in the expedition has been to this date 9 officers and 15 men.

Capt. Hall has learned that three men survived the rest of Franklin's Expedition at least one year after the dates given above, one of whom was Capt. Crozier, who succeeded Franklin in command.

These three men were in good health and condition a year after the loss of the ships, and two years after the death of Franklin, and may yet be found among the inhabitants of the frozen regions.

Capt. Hall expects to continue his explorations until the summer of 1867.

WAYLAND AND CHANNING.

Dr. Wayland is, perhaps, best portrayed by comparing him with his fellow-independent, and for years his neighbor, Channing. How different in look and character, yet how true to their great mission as champions of liberty and humanity! Wayland, tall, massive, severe, with quite as much the look of a great captain as a great divine, with eye-piercing, his shaggy brows like an eagle from his eyrie. Channing, small, delicate, mild and almost feminine in refinement, and with

an eye dove-like in its aspiration and love, yet with an interior dignity that fully matched him with his peers, and gave a majesty that no man dared trifle with; both were kingly in their way, and no one would ever think of laying a familiar hand upon either of them. Wayland looked more to facts and working principles; Channing more to ideas and their intellectual bearings; the one went more for truth for the sake of duty; the other more for truth for its own sake, quite sure that duty would follow in its train.

As moralists and theologians they labored alike for the elevation of men, but in widely different paths. Wayland distrusted men, yet went among them and led them; Channing trusted and praised them, yet was much of a recluse, and did not affect the busy street or the stirring crowd. Wayland preached total depravity in theory, yet was earnest to bring God's grace down to men as their greatest need; Channing preached the excellency of human nature, but was never content to leave it to itself, and sought to lift it into communion with God.

The one had the more logic, the other more eloquence, while both on great occasions reasoned with logical cogency and spoke with electric fire. They differed in their antecedents and associations. Wayland lived among the Baptists, and his opinions were of the theoretic school, and legitimated itself by God's Spirit in direct action upon the converted soul. Channing lived among the liberal humanists of Boston, and their Unitarian independence rested perhaps too emphatically upon their high culture and exalted humanity. Both were lovers and preachers of Christ as human and divine, and were guiltless of the new folly that presumes to have outgrown Christ in his high illumination. Both could learn something from the other, and perhaps both might have learned from greater masters of thought and deeper students of history how to enlarge individual independence to broader fellowship, to integrate personal limitations by wider catholicity, and to see the union of all truths and the continuity of all forces in the great providential world-life that some call civilization, and others call the divine kingdom or the universal Church.—Osgood.

HONEST LABOR.

A life of honest labor, with the simple reward of contentment, is the nearest approximation to happiness which man can accept here. The temptations to enter into business life, and then into the pursuit of wealth, are vastly increased in our own time. The past few years have been remarkable in this respect. The young man has seen, or thought that he saw, the rapid accumulation of colossal fortunes by men of his own age and class, and has felt the bonds which held him back to be very galling. "If I had only the capital!" is his constant exclamation, accompanied with the conviction that only that was wanting to insure him a brilliant career of success in the pursuit of money-making. He has not thought of the other side of the picture. The apparent success of the few is always visible, while the bitter disappointment, agony, and sometimes shame of the many who fail are hidden out of sight. If the true story could be told of any generation of men in this city, who have gone into the pursuit of fortunes, the lesson would be startling. The number of successful men would be found exceedingly small, while of those who have been successful the proportion would be found appalling who have succeeded at the expense of happiness, and too often of self-respect, if not reputation.

It is worth the while of every young man to consider seriously what is likely to be the surest source of happiness to himself, and his family, if he has one, and that question, fairly answered, will in most cases show that wealth is not necessary to the result. Or if wealth be so earnestly desired that he cannot make up his mind to be content without it, then let him know that in the pursuit of it he may meet such experiences of anxiety, such temptations to great risk of fortunes and of character, that without courage and firm principle the chances are a hundred to one he will fail miserably, especially if he looks to a swift fortune as the result of bold speculation.

A fortune earned by steady, honest labor is an honor and a blessing. Such a fortune will bring enjoyment and happiness in the process of its accumulation as well as in the use of it. Such a fortune may be earned without great risk, without corroding anxieties, without the terrible weight of heavy responsibilities assumed for the chance of the gambler's success. If there be any advice which ought to be impressed on the young man who has determined to seek wealth, it is this, that he should seek to grow rich slowly rather than rapidly. The advice may seem to be thrown away in times like these. We have faith to believe and reason to hope that it will not, for we have other evidence like that contained in the letter of our correspondent, that such warnings have been of use to many in the long years that have passed since the Journal began its career.—Jour. of Commerce.

RELIGION IN BUSINESS.—The pressing need of our faith is not simply faithful evangelism to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep him from the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, Buxton, or Budgett, or Perthes, exhibits religion as "the right use of a man's whole self" as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power, outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, old age, and death-beds.

Every man who is "diligent in business, to ease the unbending of the strained and exhausted mind; to give a sense of the value of nobler objects than silver or gold; to keep men's humanity and conscientiousness alive; to shield capital from harm by securing the power and triumph of law and order in society.

3. The State needs the Sabbath—to illuminate the public conscience, that guardian of public safety; to cause men so to recognize the Eternal Lawgiver, as to honor the earthly powers that be; to secure the moral atmosphere in a community which is the only sure support of law.

PRICE OF WHITE PAPER.—The Springfield Republican writing from the midst of the paper mills, says:

"As a consequence of the drought and the combination, there is a short supply of paper, and prices are ruling very high—not quite as high as the highest reached during the war, but soon to reach that figure if the drought continues. This is about the time the publishers are looking about to give

ADVENT HERALD.

"Something sterling that will stay
When gold and silver fly away."

Fight hard against a hasty temper.
Anger will come, but resist if stoutly.
A spark may set a house on fire. A fit
of passion may give you cause to mourn
all the days of your life. Never revenge
an injury.

"He that revengeth knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly
toward him and make him your friend.
You may not win him over at once,
but try again. Let one kindness be followed
by another till you have compassed your end. By little, great things
are completed.

"Water falling day by day
Wears the hardest rock away."

And so repeated kindness will soften a
heart of stone.

Whatever you do, do it willingly. A
boy that is whipped to school never
learns his lessons well. A man that is
compelled to work cares not how badly
it is performed. He that pulls off his
coat cheerfully, strips up his sleeves in
earnest, and sings while he works, is
the man for use.

Evil thoughts are worse enemies than
lions and tigers, for we can keep out of
the way of wild beasts, but bad thoughts
win their way everywhere. The cup
that is full of good thoughts, bad
thoughts find no room to enter.

BLIND, YET NOT SIGHTLESS.

A soldier in the Armory Square Hos-
pital, Washington, stone blind, was
commissioned by a visitor:

"Poor fellow!" said he. "How sorry
I am that he cannot see."

"See?" was the answer; "I can see.
Unseen things that I never beheld until
I was wounded, are now visible to me;
and I would not exchange these visions
for all I ever saw before. They will
never be lost sight of again! The
things that are seen are temporal, but
the things that are not seen are eternal!"

A COUGH, COLD, OR SORE THROAT,

REQUIRES IMMEDIATE ATTENTION, AND SHOULD BE

CHECKED, IF ALLOWED TO CONTINUE;

Irritation of the Lungs, a Permanent Throat

Affection, or an Incurable Lung Disease

IS OFTEN THE RESULT.

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The darkest day will pass away."

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven. With God's promise, a man or a child may be cheered.

"Never despair when fog's in the air;
A sunshiny morning will come without warning."

Mind what you run after. Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

"TROUBLES NEVER STOP FOREVER—
The darkest day will pass away."

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Potash, and superior to any other saponifier or

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pounds, three pounds, six pounds, and twelve pounds,

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pounds, three pounds, six pounds, and twelve pounds,

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Cramp and pain in the Stomach,

PAINTER'S COLIC,

DIARRHEA,

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been given it, and every one knows ex-

actly what it does.

ERUPHILAS always yields to its power, as many

who have experienced its benefits do testify.

It has cured SCROFULA in hundreds of cases, many

of them of the most aggravated character.

The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"Behold, I come quickly." "Occupy till I come."

BOSTON, TUESDAY, NOVEMBER 7, 1865.

VOL. XXVI. NO. 45.

WHOLE NO. 1275.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

AT 46 Kneeland Street, Up Stairs.

Price 10c.

BOSTON, MASS.

J. LITCH, EDITOR.

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Letters on business, simply, marked on envelope, "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

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DID NOT NEED A DESCRIPTION.

WATERBURY CONFERENCE.

BY A PEDESTRIAN MISSIONARY.

WATERBURY CONFERENCE.

THE ADVENT HERALD.

time to celebrate the Lord's Supper. To the devoted servant of God, the administration of this ordinance is an occasion of high importance, but at this time, much more so. Around this table, spread in commemoration of the "dying sorrows of our Lord," gathered those who perhaps will never meet again in this world, and strange indeed it would be, if the heart should not be sad. Many of the friends were about to leave, and the occasion was rendered solemnly interesting as a farewell gathering. The Chapel was crowded almost insufferably. It would have been insufferable on any ordinary occasion. Probably three hundred persons partook.

The services were conducted by Elders Pearson, Orrock, Maihen and Bundy.

We have never witnessed so deep a feeling as was manifest at this meeting. Opportunity being offered, testimony after testimony was given by the brethren and sisters, of the goodness of God, their devotion to the doctrines which make us a distinct people, and their gratitude for the privilege of thus meeting in Quarter-Century Conference. The Spirit of God was with the meeting, and our hearts were cheered and strengthened as we listened to the words of comfort and cheer which fell from the lips of our fellow-pilgrims toward the heavenly city—"whose builder and maker is God"—and we determined to press forward and onward a little longer.

At the close of the Communion season, donations and pledges for tracts for the Freedmen's Mission, to a large amount, were received.

EVENING.—*and so to go*

At seven o'clock Eld. F. Gunner delivered an essay at the Congregational Chapel. Subject: "The similarity and dissimilarity of Millenarianism and American Adventism." The essay was well written, and delivered with earnestness, and presented the subject in a masterly manner.

Benediction being pronounced, the congregation dispersed.

SABBATH CLOSING DAY.

Although rainy, the attendances at the different churches were good. Elders Litch and Orrock supplied the desk of the Congregational church, Elds. Orrock, Maihen and Gates the Methodist. Elds. Gunner and Jackson the Baptist at Waterbury Centre, Eld. Osler the Baptist at Montpelier, the capital of the State, and Elds. Hutchinson and Litch the Advent Chapel in Waterbury.

In the evening a large and interesting Prayer and Conference meeting was held at the Advent Chapel, and several prayer-meetings, all reported as interesting and affecting, were held at different places in the village.

At Dr. Thomas' house a large number assembled after nine o'clock in the evening, and nearly two hours were spent in singing, prayer and social converse. It was impossible to restrain the falling tear when contemplating the separation which was now so soon to take place. May we all meet on the evergreen shore.

This ended one of the most interesting, and probably the largest Conference we have had for years. Delegates and visitors came from all quarters; from Pennsylvania and Ohio, and Illinois, and nearer home. It was indeed cheering and comforting to see so many interested in the glorious theme of "the near coming of the King of Kings" and hear their declarations of attachment to the blessed Redeemer, and their determinations to sustain and support his cause, and aid in the spread of the truth. God grant that the influence of this Quarter-Century Conference may be great and eminently instrumental in the furtherance of the truth as it is in Jesus.

In concluding my report of the Conference, it would be grossly neglectful to forget the kind friends who entertained the large number which attended, but I hardly know where to begin, so complete, thorough, and more than generous was the provision. The friends at Waterbury did nobly, God bless them as he has already, I have no doubt. I wish I could call them all by name and mention their individual generosity, but I haven't the material. It is well, however, for me to say that friends of the Congregational and Methodist Churches opened their doors and welcomed us to their homes, and they became homes indeed to us. I had the pleasure, in company with Elder Wesley Burnham, to accept the invitation of Rev. Mr. Parker, the Pastor of the Congregational Church, and remained with him during the Conference. We were most kindly entertained by himself and his interesting family, and enjoyed many pleasant seasons in their company, at family devotion, and in interesting and profitable conversation upon important topics.

J. H. VAN DERZEE,
Reporter of the A. E. A. Conference
Newburgh, October 31, 1865.

P. S. I hope next week to give you a report of the Anniversary of the American Millennial Association, &c. J. H. V.

GOD HEARS PRAYER

The faith in God's promise to answer prayer is not as high as it should be among God's people. When a marked instance of answer to prayer is recorded, it is read with surprise, and perhaps by some with incredulity. Yet it would occasion us still more surprise if some man in whose integrity we had confidence, should fail to fulfil his promises; and shall we form lower views of God than of his creatures? If we can trust the Bible, "If we say anything according to his will heareth us." "Let him ask in faith." The conditions are few and simple. Why do we not often avail ourselves of them? Spiritual blessings we can get from him alone. We cannot make ourselves any better, do what we will. Temporal blessings he makes dependent upon our working as far as the means are within our power, and when anything beyond our reach is needed for us, he is just as willing to stretch forth his all-powerful hand and give it to us, as we are to feed food to our hungry children.

A pious young man taught a sabbath-school which required a walk of two miles. He and his wife were too poor to buy one, and as a consequence, he was frequently behind time. It grieved him to set the chil-

dren such a bad example, and he felt that it was of great importance to himself to be able to arrange his time more methodically. So he humbly and in faith laid the matter before his Master. Shortly after, he was rejoiced on receiving from a good lady whose heart the Lord had touched, the present of a watch. It was hardly a matter of surprise to him, but it was of deep and fervent thanks-giving.

A young lady was once much distressed by a difficulty which her father had with a man of violent and most unforgiving temper. The latter went away in a great rage, vowing a vengeance which it was quite likely he would take. The daughter saw that great legal trouble must follow if his threat were to be executed, and knowing that there was a sure refuge in God, retired to her closet. She besought him in whose hands are all hearts, to change the temper of the angry neighbor and give him a better mind. She was very urgent and anxious that God would hear and answer her prayer, and she felt afterward the sweetest assurance that she was accepted.

The next time the neighbors met, the lion had become a lamb in gentleness, and no word was ever spoken further with regard to their difference.

There is nothing in all the range of nature that is good for us, that God is not able and willing to give us. So let us come with boldness to the throne of grace, and ask the Lord in faith for just such things as we need.

"Heaven and earth shall pass away, but my word shall not pass away." *Christian Press.*

QUARTERLY REPORT

The Treasurer of the A. M. Association presents the following report for the quarter ending Oct. 1, '65.

To the Standing Committee.

RECEIPTS.

For Sub. to Herald	61.55
" Sales of Visiting	15.00
" Sales of Books and Tracts	165.69
" Donations	195.42
" Advertising	30.00
" Interest	32.76
" Freedmen's Mission	2,112.83
" Bal. due on last July 1	3,161.64
Cash on hand	380.42
" 1,424.86	1,805.28
" 4,966.92	
" Bal. due on Oct. 1	1,094.12
" 1,758.29	3,362.43
" 4,966.92	
Books and Tracts	26.07
Freedmen's Mission	105.00
" Bal. due on Oct. 1	131.07
Cash on hand	1,758.29
" 3,362.43	
" 4,966.92	

R. R. KNOWLES, Treasurer

Oct. 1, 1865.

CHILDREN OF ABRAHAM.

BY J. L. CLAPP.

"They answered and said unto him, Abraham is our father. Jesus Christ saith unto them, if ye were Abraham's seed, ye would do the works of Abraham." John 8: 32.

Our text is a part of a conversation the Jews had with our Lord, they claiming to have Abraham for their father, our Lord denying their assertion, and proving it by their works, and then shows who their father is (viz.) the devil. This method of proving a man's character by works, is recognized through the Scriptures, and is a rule of judging that cannot be gainsaid. "By their fruits ye shall know them." This speaks more loudly and truly than words or professions. I propose first, to look at the character of Abraham.

His history is one of the most remarkable on record, and it appears that God in calling him from his native country, designed from him to raise a seed as numerous as the stars of heaven, and they to be his people, to whom all the promises of God's Word will apply, and whose characters shall partake in a good degree of that of the Father, otherwise we can claim no parentage of Abraham.

Abraham being made the father of believers,

is not through blood relationship, for the children of the flesh are not counted for the seed, but through a spiritual one, bringing all into one in faith and practice. Paul's olive tree is rooted here in Abraham, from whence has sprung a family as numerous as the stars of heaven; but as the tree grew and branched out, many of the branches partaking not of the root and fatness of the tree died, and were cut off from partaking of the promises, and hence are not counted the children of Abraham. But as those dead branches were broken off, others were grafted in from the Gentiles, so that the tree still exists, and will as long as time lasts, and bear children in some good degree, whose faith and works shall correspond with those of Abraham.

In looking at the character of Abraham, we find him pre-eminently a man of faith.

His faith was not of that sickly kind that is filled with doubts; when God spoke, he believed; when he promised, he embraced.

Did God point him to the four points of the compass and assure him all was his and his seed forever, he doubts not that it embraced the world. Did God tell him he should have an heir, when from the course of nature it was impossible, he believed. Did God tell him to go to Mount Moriah and offer that heir in sacrifice, he hesitates not. It seems that if God speaks, his ears are open and his ready to obey, and his character in this respect shines conspicuously through his whole life. Hence his faith was counted to him for righteousness. Paul says of Abraham, "By faith Abraham when he was called, sojourned in a strange country, the foot of the mountain.

Having taken the precaution to provide

him with extra clothing, I found it just

the thing for a high latitude, even though a person does not go over four thousand feet,

at which height we will experience a shivering sensation. The bellowing of the locomotive whistle reverberated among the hills like the Alpine Horn. After some

difficulty, I was able to find myself at the

foot of the mountain.

The evils of such a state of mind are many

and dreadful. It is highly dishonorable to

God, and offensive in his sight. It is very

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COMPENDIUM OF TACHYGRAPHY.

Or Lindsley's Phonetic Shorthand, Explaining and Illustrating the Common Style of the Art, By D. P. Lindsley, Second Edition. Boston: Otis Clapp, 3 Beacon Street, New York: Schermerhorn, Bancroft, & Co., 512 Arch St. Sold also by D. P. Lindsley, at Eaton's Commercial College, 84 Washington Street, Boston. Price \$1.00, sent by mail.

"Now what natural obstacle is there against the formation of written signs, which will be indefinitely shorter than that which constitutes the English Language, or the Language of any people?... Let the system of written signs be reduced to a brevity and simplicity corresponding with that of spoken sound, and there is no reason why the hand should not be able to keep up with the voice, and a man write as fast as he can speak." *Horace Mann.*

We have several times called attention to Mr. Lindsley's system of shorthand writing, and take pleasure in again doing so. We do not profess to understand the full merits of the various systems of shorthand writing, but from the attention we have given to the subject, we regard this system, as a vast improvement on those which have preceded it. Why should there not be improvement in this art as in all others? The system is certainly reduced to great simplicity in this compendium, and we believe it will meet the approval of a discriminating public. *Horace Mann,* from whom a quotation is given in the imprint which heads this notice, says in a subsequent letter to the author, "If I understand you, you have phonographed Phonography, and therefore have reached the very thing which I had in my mind when I wrote upon it many years ago."

From A. Royce Esq., of Cleveland, Ohio: "Your plain literary style (of shorthand) is one of the great things of the age. The more I use it, the better I like it."

From Rev. A. C. Row, Chaplain and A. A. D. C., Third Div. Fifth Corps: "I am much pleased with the system. I found it of the greatest value on the last marches of our corps, where I had to take many notes, and do much writing on horseback, while in motion. I could write legibly in Tachygraphic characters; my language I could scarcely read when cold. On the late moves I have been constantly topographing the country as we passed, and have found the art worth more than the labor it cost to master it already."

Terms of instruction in Phonetic Shorthand.

One Month (20 lessons in Class)... \$10.00
Full course in the Common Style of Tachygraphy, time unlimited..... 25.00
Full course in the Easy Reporting Style..... 30.00
Special course in Law Reporting..... 16.00

LESSONS BY MAIL.

To accommodate a large class of pupils, in all parts of the country, who can neither attend the Boston Phonic School, nor any class that we can reach, we have made arrangements to give lessons by mail. Hundreds of our best pupils have taken instruction in this way, with the greatest success. It is the most economical method for the student, and adds but little to the labor of the teacher. Course of 10 Lessons, by mail, \$5.00; full courses as above, \$25.00 and \$50.00. Address D. P. LINDSLEY, Boston Phonic School, Boston, Mass.

BRO. G. H. CHILD AT PROVIDENCE.

Bro. Litch.—Bro. Child arrived in this city last week with his wife and child. He is much exhausted, but hopeful and cheerful. He is at his father's, where the tenderest care is given him. He had every attention on his journey; but his heart overflows with emotions at the mention of kindnesses received at Philadelphia, especially at the hands of Bro. Barstow and wife, and Sister Lye, whose memories will ever be enshrined in his heart's best affections. Brother, pray for him.

L. OSLER.

THE YOUTH'S VISITOR.

We call attention to the following proposition presented to the board of the A. M. Association at its last meeting, viz.:

That if the A. M. A. would publish the Youth's Visitor semi-monthly at twenty-five cents per year to subscribers, he would pay half the extra cost necessary to make it self-supporting, if some other party or parties would become responsible for the other half of the expense—commencing Jan. 1, 1866.

Who will respond to the above proposition? Let us hear soon.

SHEET MUSIC.

We can supply the following fly leaves of Music.

1. Starry leaves, containing, Sabbath Year, Seed-time and Harvest, and Jesus Paid it all. 5 cents.

2. Land of promise; The Resurrection; Lavenworth; 5 cents. We can also supply Vestry Chimes, an excellent selection for social worship. Price 60 cents.

In these days of high prices, when the public is complaining, especially our laboring class, that it takes two dollars to go as far as one formerly did to procure eatables, and when so many imitations of genuine articles are brought into the market, there is nothing which has appeared that comes so near the pure, as regards quality and flavor, of any of them, as the "HARD TIMES. COFFEE." See advertisement.

News of the Week.**CHOLERA—GOD'S GREAT SCOURGE.**

God is not only visiting the world with the scourge of war, but he is sweeping it with pestilence. Commencing in Asia, cholera has, with gigantic and rapid strides, made its way westward, visiting Egypt, Constantinople, France, and England, till it has now reached our shores. The announcement is made that the steamer Atlanta has arrived at New York from London and Havre, with the cholera on board. The number of deaths on board to Friday night was 19, with 20 more sick with the disease. The most rigid

quarantine regulations will be enforced for the purpose of keeping it out of N. Y., as well as sanitary regulations to mitigate its effects if it gains a footing. This is all as it should be. But to God we must look in our distresses, for he alone has power to control these elements of destruction.

DEATH OF LORD PALMERSTON.

Lord Palmerston, at the time of his decease, was about 81 years of age. Few men have continued so long in public life, or exerted so great an influence on the destinies of the world as he. He was Premier of the realm, and as such, the chief adviser of the Queen, and chief executive of the government. His death at this time will be likely to produce quite a revolution in the policy of the British government. The prevailing sentiment is, that only a liberal ministry can be sustained and carry on the government. But who will fill his place is yet undetermined.

MASSACHUSETTS LIQUOR LAW.

Massachusetts has on her statute books a prohibitory liquor law; but found the liquor interests too strong for a faithful execution of the law by the regular police authorities. The last legislature passed a law creating a constable of the Commonwealth for the express purpose of executing this law. He has been faithful to his trust, and prosecuted all who persist in the liquor traffic after due notice to quit it. The liquor dealers have formed a "Committee of Public Safety"! to defend their craft. A desperate effort will be made by them to have the law repealed by the next legislature. Friends of God and humanity, friends of order and decency, shall they succeed? Shall the flood-gates of death and destruction be thrown wide open, and these vipers suffer to go on in their work of making drunkards, widows and orphans, broken-hearted parents, wives, husbands, children, beggars, paupers, thieves, robbers, murderers, and seducers? Let all who have a tongue use it against this nefarious business. Now is the time to speak, and act on this subject. Rally to the support of Col. King in his noble work.

THE LIBERALS OF EUROPE AND THE POPE.

The Pope seems determined on provoking a quarrel with the whole world, and is especially excited against the liberal movements among the nations, by which the human mind may be emancipated from the shackles of poverty.

Mazzini, the Italian patriot and reformer, has written him a letter, in which he thus discourses:

"There was a time when the Popes were the depositaries and guardians of the moral law. Believing in their mission of justice and liberty for all—intrepid against all who sought to violate their power—and ready to suffer for their faith, which was then the faith of the people—the Popes, from the fifth to the thirteenth century aided and promoted the progress which Pio Nono now condemns. But you are both a prince and the servant of princes at the present day. You reign through force, not through faith; your party is corrupt and corrupting; the sanctuary is surrounded by Neapolitan brigands, upon whom you confer your blessing, while you have no word of comfort for the people who invoke God's liberty and equality. Your predecessors might and ought to have accommodated us upon the path of discovery and advance, in order to have left us, as Moses left his people on the borders of the Promised Land, and have blessed us in dying even as a dying father blesses the children who are to survive him. You expire cursing the spirit of inquiry, cursing the power of intellect, cursing faith in the discovery of the truth, cursing the people who seek their freedom, cursing mankind and life itself. An apostate from Jesus and humanity, yourself to expire in isolation, deprived of all communion with your brother man. As Pope, six hundred years of impotence—your church's adultery with the wicked princes of the earth—the idolatry of the form substituted for the spirit of religion—the systematic immorality of the men who surround you, and the negation of all progress sanctioned by yourself as the condition of your existence, rise in judgment against you. As prince, the blood of Rome, and the impossibility of your remaining there a single day other than by brute force, rise in judgment against you. Reconcile yourself with God, with humanity you cannot."

THE PENIAN SCARE IN CANADA.

New York, Nov. 5.—The Herald's special

Washington dispatch says:

The circulation of gold certificates will probably begin in this city to-morrow.

No more fractional currency will be furnished the Northern market at present.

About 1,000,000 in 5 cent notes will be sent South to supply the pressing want.

The findings in the Witz case are still under advisement by the President. The accused is quite uncertain, though anticipating the death penalty.

There is much sickness among the troops in Virginia and along the Mississippi river. The troops complain of poor rations.

The General Order from the War Department musters out 100 General officers of Volunteers. It will probably not be removed until after the elections.

An order has been issued by Secretary Harlan notifying the lady clerks of the Patent Office building that their services will be discontinued after the 30th inst., as the building is required for other purposes. The position of lady clerks writing for the Department outside is unchanged.

The Tunisian Embassy visited the Treasury Department and Secretary McCulloch on Saturday. The Secretary intimated to them the early return of the Government to a Constitutional basis, duly interpreted, "For et l'argent."

The Fenian scare in Canada.

New York, Nov. 5.—The Herald's special

Toronto, Canada West, dated yesterday, which says ex-Grand Master of the Orangean, Gowan, has published a manifesto declaring that the Fenians are arming, and calling Orangeans to arms. The Orange organ—the Watchman—declares that it has positive information of a contemplated invasion of the provinces, and that 600 armed men were in Toronto, that members of the Government are fraternizing with Fenians, that the Premier winks at the contemplated attempt to take the provinces from British connection, and that the Fenians drill in Toronto at night.

The Italian Minister of Finance has signed a contract for the establishment of a Bank of Italy, by an amalgamation of the banks of Sardinia and Tuscany.

It is reported that several of the German governments will shortly recognize the Kingdom of Italy.

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